Volume XXXVI MARCH 1946 *Number 2*

The Chicago Theological Seminary

REGISTER

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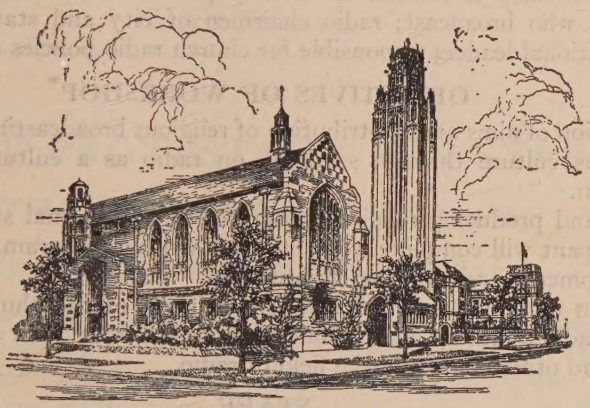

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Alumni Notes, Book Reviews, and
The Hammond Library Extension Service Bulletin

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OF RELIGION

WORKSHOP IN RELIGIOUS RADIO

at

THE UNIVERSITY OF CHICAGO

August 5–31, 1946

Conducted under the auspices of

THE FEDERATED THEOLOGICAL FACULTY OF THE UNIVERSITY OF CHICAGO

and

THE JOINT RADIO COMMITTEE OF THE CONGREGATIONAL CHRISTIAN, METHODIST, AND PRESBYTERIAN CHURCHES OF THE UNITED STATES

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FEE: $50 PER WORKSHOP MEMBER

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THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

FRED EASTMAN, *Editor*

VOLUME XXXVI MARCH 1946 NUMBER 2

THE PROTESTANT MINISTER

THE INAUGURAL ADDRESS

By ARTHUR CUSHMAN MCGIFFERT, JR.

[*Dr. McGiffert delivered this address on February 4 in Rockefeller Memorial Chapel of the University of Chicago when he was inducted into office as the fifth President of The Chicago Theological Seminary. The large audience included representatives of hundreds of academic institutions and ecclesiastical organizations in addition to the Federated Theological Faculty and the Directors, the delegates to the Triennial Convention, the student body, and many of the Alumni of the Seminary. Born in Cincinnati in 1892, President McGiffert was educated at Harvard University, Union Theological Seminary, Columbia University, and the University of Zurich. Ordained to the Congregational ministry in 1917, he served the All Souls Church of Lowell, Massachusetts, as pastor until he was called to this Seminary as Professor of Christian Theology in 1925. In 1939 he became President of the Pacific School of Religion in Berkeley, California. From there he has been recalled to Chicago to succeed Dr. Albert W. Palmer as President of the Seminary.*]

AN ASSEMBLY as representative as this has not gathered in Chicago or in the whole Middle West in many a long year. While you were waiting for the service to begin and as you checked off the different categories of delegates and guests in the academic procession of scholars in polychrome, you must have noted the wide range of relationships in which the Seminary stands to its time.

First of all, there are the churches. A large number of Congregational churches of the Chicago area are represented in this meeting. In numbers of institutions these churches form only a small percentage of the Congregational Christian churches of the Middle West. The Seminary's constituency includes, however, churches of many other denominations in all sections of the country. Fourteen different denominations are found in the present

student body; and there is scarcely a state in the Union which has no alumnus of the Seminary at work. We have invited these representative and active members of the churches because we want you and everybody else to know that we plan our work at the Seminary with the churches constantly in mind. Churches brought this Seminary into existence. Churches provide the ultimate reason for our continuance as an institution engaged in the education and training of Christian leaders.

Parish ministers, too, are present here in large numbers. Think of the dignity and delight of their profession, of their unparalleled and enviable opportunities for service. By and large, that service finds four main lines of expression.

THE MINISTER AS EDUCATOR

The Protestant minister is an intellectual leader. Profoundest of all ideas are those which Christian faith stirs in the mind: the idea of unity, of law and order, cause and effect; the idea of community; the idea of growth in personal and social life; the idea of a standard for conscience, of taste in literature and the arts; the idea of a great tradition of culture; the idea of worth in personal existence; the idea of judgment; the idea of sacrifice; the idea of what it is below the material surface of things which has eternal value; the idea of eternal life; the idea that new things will break forth from God's holy word; the idea of a Creator and Source of every good. The Christian minister works constantly at and with these great ideas. He constantly shares his reflections, his deepening insights, with his people.

Christian ministers are engaged in the largest enterprise of adult education in the land. Their students—parishioners is the common name for them—include those with a college education and those without a college education—the latter once referred to by an old lady: "Them as ain't got no education has to use their brains." This adult education, carried on through sermon and Bible class and parish call, is taking place not just within easy radius of university, college, and seminary whose professors make intermittent sorties from the institution to provide teaching for occasional groups of education-seeking adults. The minister is the teacher of a continuous body of responsible, cohesive, and cooperative adults. The minister carries on his educational program in town and country, on prairie and mountain, at various levels of culture, north, east, south, and west. His is the dignity and glory of the teacher, the servant of the Lord of truth.

THE MINISTER AS COMMUNITY LEADER

The Protestant minister also takes his place in the community as a supporter of its organized efforts at social welfare; he steps into many gaps which organized relief and community service overlook. But the profound motivations and activities of charity do not exhaust his concern for the community. He knows what makes communities tick, what powers operate below the surface of its life to control it; the relation of its institutions to one another: schools, courts, city and town hall, luncheon clubs, granges, churches, political machines, hospitals. He carries a banner of justice and good will into areas and levels of the community which are depressed by exploitation and suffer from underprivilege or overluxury. More often than not his social action is indirect. He serves as a kind of coach and supporter both of those who carry on the responsible leadership of the community as it now exists and of those who ardently engage to remake its life. Occasionally he enters directly into the no-man's land of social tension and strife as conciliator, interpreter, or champion. His is the dignity

and glory of the leader, the servant of the God of Concord and Righteousness.

THE MINISTER AS PASTOR

The Protestant minister also has frequent occasion to counsel individuals who are in trouble. When the sails of personal ambition droop, the minister stands ready to fan them with the breath of God's spirit. When a sense of guilt isolates and depresses, the minister mediates the faith and love of God's forgiveness. When inner conflicts fatigue mind and body, the minister probes the causative factors to release the blocked energy. To convalescents lying long on beds of weakness, the minister knows whether to administer a spiritual sedative, a spiritual cathartic, a spiritual tonic, or a spiritual stimulant. But he is in a position not only to mend broken hearts. He can foresee and forestall personal trouble. Prevention is a new concept in the field of medicine. But the minister has never waited for trouble to come to a head. He catches it in its early manifestations and helps the prospective victim to avoid the breakdown, the anxiety, the indecisiveness, the aggression, the despair. His is the dignity and glory of the pastor, servant of the God of All Comfort.

THE MINISTER AS LEADER OF WORSHIP

The Protestant minister likewise engages in a fourth major—indeed, supreme—activity. He brings his people into the presence of the living God, there to look at life *sub specie aeternitatis*, under the perspective of the eternity set in our hearts but recurrently buried under the debris of daily chores. The minister helps his people to lay hold on and be laid hold upon by that which they have learned to recognize as of supreme importance for them; to open the doors of mind and heart to fresh accessions of insight and strength; to commit themselves anew to that which they can neither escape nor control; to discover themselves to be very great and very small; to vivify their sense of fellowship with those who have also bowed before the glory of God in the face of Jesus Christ. His is the dignity and glory of the priest, servant of One who is High and Lifted Up.

The ministers who are present here at this inauguration service in large numbers are members of a holy order. They are humble men in a calling for which none of them ever feels adequate, yet whose rewards, they have discovered, have no equal.

THE SEMINARY AND COOPERATIVE PROTESTANTISM

The Seminary can never forget its responsibility for supplying churches with an adequately trained and educated ministry. For that explicit purpose the Seminary was founded. But that ministry must not be conceived as a parish ministry only. Christian ministers are needed also to carry on the leadership of units larger than the individual parish. That is why the Seminary has invited so many organizations and agencies of the church to be represented here. Their distinguished delegates in the academic procession symbolize the Seminary's deep concern for these cooperative services of the Christian church.

Congregationalists have long been sympathetic with and participant in these cooperative activities of Protestantism. The increasing effectiveness of the State Conferences, so ably represented here today, testifies to the cooperative strand in the denominational tradition. Far be it from me to boast of Congregationalists. But I believe we have given our full share of leadership and support to the cooperative movements within Protestantism.

What a magnificent story there is in the growth of unitive Protestantism, as

Professor McNeill calls it. In great foreign and home missionary boards and councils, our churches pool their resources of man and money power in order to bring Christian faith, intelligence, hope, and love to bear upon the pagan and secularized areas of the common life.

The pace and scope of these unitive efforts have greatly increased in the last four decades. That is why, to my mind, a seminary gathering of this kind would be incomplete without the presence of delegates not only from local federations of churches but from national bodies like the Federal Council, the Foreign Missions Conference, the Home Missions Council, the Council for Clinical Training, the Y.M.C.A., and, on a world scale, the International Council of Religious Education, the World Council of Churches, the International Missionary Council, and the like. I name them with deep respect and gratitude.

We have become desperately aware that, as Willard Sperry puts it, "the church unity movement has ceased to be an ecclesiastical luxury trade and has become a moral necessity. It is on the whole the most hopeful sign on the religious horizon." These agencies of our united efforts carry us in imagination and power far beyond the confines of our local and even national Christian institutions. They enable us to join in common faith and action with Christian people and institutions round the world.

Without the work of these great unitive organizations and agencies of Protestantism, the service any individual church could render would be sadly circumscribed. The Seminary acknowledges its deep indebtedness to them. We shall try to pay that indebtedness by giving our students the education which will make the thinking and activity of these unitive organizations congenial to them. In due time these students will take places of responsible leadership in the cooperative, unitive enterprises of Protestantism—and, indeed, beyond the confines of Protestantism.

THE SEMINARY AND THE COLLEGES

If the Seminary is bound by close ties of relationship to the churches and the cooperative agencies of the churches, it sustains an equally binding relationship to colleges and universities, so many of whom through their distinguished delegates honor the Seminary on this occasion. From these institutions of higher learning we derive our students. No seminary can be an accredited member of the American Association of Theological Schools unless it requires, among other qualifications for admission, a college degree. We look to the colleges to deliver to us men and women possessed of the abilities which the Harvard report on *General Education in a Free Society* calls the traits of mind of the educated man: First, an ability to think effectively, to draw sound conclusions from premises, not to mistake opinions for knowledge, to think in terms of concrete ideas and symbols—that is, imaginatively. Second, an ability to communicate by speaking and listening, by writing and reading. Third, an ability to make relevant judgments; that is, to bring to bear the whole range of ideas upon a given area of experience, to relate ideas to facts. And, lastly, an ability to discriminate among values; what is better and what is worse, what are means and what are ends.

The Seminary expects the college to do at least this for its students. But a good many colleges propose to do more than cultivate these four traits of mind in their students. I am in correspondence with the presidents of a number of these colleges. What I have learned directly from them is supplemented by printed reports from other institutions. Almost

without exception, I find that colleges are engaged in overhauling their educational theory and practice. For some colleges, to be sure, the reorganization of the curriculum means little more than a reshuffling of courses and a reproportioning of the balance between elective and required units. Others go further and acknowledge a responsibility for educating students to assume the responsibilities of democratic citizenship.

A good many are rethinking college education even more radically. They are frankly seeking to give religion its centrally significant place at the center of higher education. Solutions are not easily reached. With all such efforts the Seminary is as deeply sympathetic as it is distressfully concerned for the college which sidesteps the issue of religion. Here at the University of Chicago a radical effort has been made to rethink the theory of higher education. There are even signs that the University acknowledges that religion has its central place in any valid philosophy of education. To be sure, both inside and outside the University are many who disagree point by point with solutions proposed and practiced at Chicago, but there are few who do not reluctantly or gratefully agree that the time has come for a deep searching of the educational heart and that Chicago, in undertaking that painful effort on its own behalf, has forced American education as a whole to abandon its search for patent panaceas and instead to face once more the fundamental questions of education.

THE SEMINARY AND THE FEDERATED THEOLOGICAL FACULTY

Because the Seminary cherishes the relations it sustains with colleges, churches, and Christian agencies, its program and the direction of its movement might be analyzed and forecast as a physicist analyzes the movement of a body on which many forces and pressures are brought to bear. But while these relationships define the area within which a seminary operates, the seminary's life and work are not solely the resultant of these component forces. For a seminary is itself a place of decision, of vision, and of corporate power. It gives as well as receives. It not merely responds to stimuli from the churches and the colleges and the interdenominational agencies. It leads, it creates, it takes the initiative. It has a dynamic center of its own.

I do not consider this inauguration service the occasion for a detailed account of the characteristics and opportunities of the Chicago Theological Seminary or of the Federated Theological Faculty as such a dynamic center. The educational and religious philosophy which animates our experiment in federation, now in the midst of its third year, was given public interpretation in three addresses delivered in this Chapel by Chancellor Hutchins, President Palmer, and Dr. Douglas Horton on the occasion of the inauguration of the Federated Theological Faculty.

But this I can say as a newcomer: We are a going concern. We have built up solid bridges of understanding between the four participating institutions, each with its differences in traditional procedure. We have built up bridges of understanding between contrasting philosophies of education represented within the membership of the faculty. We observe, with some satisfaction, the emergence of another kind of contrast, a contrast that in the early days of the Republic expressed itself as states' rights versus centralization. Some of us on the Federated Faculty want to strengthen the federated aspects of our common effort at the expense of the several constituent parts; others want to surrender only so

much institutional sovereignty to the central organization as will enable it to do the few essential things which cannot be done by the individual divinity schools, each acting alone.

We shall not try to eliminate these contrasting policies any more than we shall try to eliminate the legitimate tensions which exist within an organization when it proposes to prepare its students both for the professional ministry and for teaching and theological research. The Christian movement needs its scholars and teachers as well as its preachers and pastors, and they all need one another. Here, at Chicago, we do not propose to secure ease by fallacious simplification, or peace and quiet by excommunication of legitimately divergent points of view.

RELEVANCE AND COORDINATION

Two aspects of the educational policy which the Federated Theological Faculty has formulated strike me as particularly worth underscoring. I shall call them "relevance" and "coordination."

Theological education must be relevant to the uses to which it is to be put. It must be relevant to the students who are the candidates for theological education. Theological education has always been an education in great books but never exclusively an education in great books. Theological education has always been an education of the student's mind but never exclusively an education of the student's mind. Christian education on all levels has had the Bible at or near the center of its course of study. To this greatest of all books theological education in particular has ordinarily added other great Christian classics.

But Christian education has discovered that the study of great books is not enough. These books cannot be understood in either a historical or a contemporary vacuum. They must be read in their setting, and the theories which emerge from their study must be brought to bear upon the pressing problems of our day. Many books are read just for the pleasure gained in the reading. But, to become a classic, a book must be not only an end in itself; it must also be instrumental. It must shed the light of understanding upon contemporary life.

This means that the book must be read in the light of the contemporary scene. Just as the philosopher cannot, "by reason of his meditations on first principles, emerge from his study with formulae of solutions," neither can the student of classic Christian books alone gain wisdom and skill to answer the problems that confront religion today. Indeed, as Chancellor Hutchins has pointed out in his report on *The State of the University*, "many of the most important subjects cannot be fully grasped except by those who have had experience enough to see their implications." Here we find the reason for the insistence of many seminaries that their students while studying books shall acquire some fresh knowledge of the church, some fresh understanding of the social order, some firsthand fresh insight into human nature, so that they may be able to gauge the implications of the subject matter of their theoretical study.

At the Chicago Theological Seminary this practical study is known as field work and as research and survey. To make this practical activity fruitful to the student, we also put into his hands the tools of communication by which he can effectively and educationally carry on his so-called "practical" work.

This in part is what I mean by relevance, the relevance of idea to action.

Theological education must also be relevant to the student who comes to the Seminary seeking an education. The stu-

dent is, we may assume, an intellectual being. He brings a mind with him. Were he coming to a university—say to a secular graduate or professional school—he might hope to find an almost exclusive interest on the part of the faculty in the cultivation of his mind, in the development of his capacity to get at the fundamental laws of the subject matters he studies. Indeed, is not that an appropriate aim for a university? Ralph Waldo Emerson provided a golden text for the university when he said: "The one thing not to be forgiven to intellectual persons is not to know their own task. . . . . It is becoming to scholars to insist on central soundness rather than on superficial applications."

But such an intellectual standard is not sufficient for a theological seminary. The seminary must also educate the emotions and wills of its students just as they in turn will treat their people as more than minds. Religion is an affair of all three, and the seminary must therefore concern itself not only with the education of the mind but with what has been called the "education of the heart." Love, as well as reason, is a way of knowing.

And so I come to the second characteristic of our Federated Theological Faculty which seems to me worth underlining: coordination.

That coordination is a second crying educational need must be apparent to everyone who has observed the fragmentation of the academic curriculum. Seminaries have suffered, almost as much as the colleges, from too much specialization. This fragmentation of the curriculum reflects the tragic divisiveness of our secular culture. Our churches show the effects of the same blight. The idea of sovereignty, whether in national life, in ecclesiastical life, or in the so-called departments of an educational institution, has gone to seed and produced a crop of prickly, stiff weeds among faculties, students, denominations, and nations.

Coordination of knowledge in one field with knowledge in another field and coordination of all knowledge with practical activity require some controlling pattern. The Federated Theological Faculty has taken its cue for a pattern from the Christian religion itself. We are trying to achieve coordination within theological education by the use of history as a controlling pattern. In so doing, however, we do not forget that Christian faith looks backward in order to move forward. The Christian religion takes its rise in a historic event—the life and death and resurrection of Jesus Christ—and it claims that the Eternal God makes himself known in and through those events in time which make up history. But the Christian religion stakes its faith finally on the contemporary event. The contemporary Christian event is the impact of the divine Spirit upon the personal and social life of this day, this particular Monday, if you please—an impact which takes the form of judgment, of incarnation, of calling, of spiritual empowering. We are, of course, still a long sea mile from exhausting the meaning and possibility of this principle of coordination.

THE ATOMIC AGE

Thus far I have been speaking as a man might have spoken before August 6, 1945, the date of the atomic bombing of Hiroshima. But no responsible person has a right to talk or think any longer in pre-atomic modes of thought. Both Chancellor Hutchins and President Conant of Harvard have declared that there is a maximum period of five years within which no other country will be able to produce bombs sufficient for a major

blow. But after five years we must be prepared to expect the worst. If a major atomic blow is ever delivered, much of what we consider stable and essential in our environment will cease to exist. It is hard to believe in this nightmare. But we must not rub the edges off of this new and terrible threat.

This is not the occasion to discuss the atomic bomb and its consequences. This service of inauguration is a part of the Seminary's fifteenth annual Ministers' Week. The major theme for this gathering of ministers is, as you know, "The Church in the Atomic Age." This evening and on the successive three evenings we shall be considering this subject from the point of view of a physical scientist and of a political scientist, from the point of view of Christian faith, and from the point of view of a pastor. Suffice it, then, for me now to say that if what we know as Western civilization goes down in self-destruction, the Christian faith and the Christian movement will not perish. They will survive as they survived the downfall of earlier civilizations and the disappearance of earlier cultures.

But the final word regarding atomic fission is not yet destruction. Western man has a chance of survival, though whether we deserve that chance is a debatable matter. If we are to make atomic fission a boon to mankind, it will be because the peoples of the earth shall have succeeded in working out on a planetary scale the same principles of coordination which we are working out in the institutional interrelations of the Federated Theological Faculty and in the field of theological subject matter and teaching.

ATMOSPHERE AND IDEA

In his delightful account of the *Teacher in America*, Jacques Barzun has something to say about the popular standard for judging a college president that applies equally well to a seminary president: "If after his term of office he has secured for the college a new gymnasium or library, he is held in as high esteem as if he had contributed an idea or an atmosphere." Now it may be possible for a president to complete his term of office without contributing an idea, but he certainly cannot help contributing an atmosphere.

Something of the nature of the idea I hope to contribute I have already defined under the terms "relevance" and "coordination." What of atmosphere?

The atmosphere most needed in a modern theological seminary is eloquently described in a letter recently received from an alumnus who teaches in a neighboring divinity school:

> I wish C.T.S. had more of the *communal piety* that is native here. This piety has to be deliberate and corporate, not faddish and private; but it cannot be mechanized or channeled through committee planning. When a student shows up here, he is made to feel, by means of a subtle *esprit de corps* that pervades the place, that he is going to be called upon to lead a genuine Christian life. One isn't driven or preached into such a *belongingness*, but realizes it is there. . . . . It is a doing something together because of God and on behalf of God which gives a seminary experience the texture and quality it ought to have.

Do not be put off by the word "piety." It is an ancient and honorable word that has been brought to low estate by its confusion with sentimentality and with a devotion lacking in intelligence. Indeed, the one note I miss in the letter just quoted is any stress on the intellectual love of God. Perhaps the writer took for granted that here at Chicago we do not need to be reminded to serve God with all our mind. Yet our piety must include just that. Prayer is no substitute for study. But to study and serve in a context of prayer, of common prayer,

is to bring relevance and coordination into the atmosphere which should radiate within a theological seminary. This is just another way of saying that love is a method of knowing as well as a motive of service and a bond of fellowship.

But, even when the Seminary sustains these relationships and carries out these educational tasks, it cannot thereby bring in the Kingdom of God. Nevertheless, what it can do, needs desperate doing in these tragic days. And what it can do is this: it can educate men and women to understand and enjoy the riches of the Christian faith; it can transmit the magnificent traditions of Christian culture; it can equip prospective Christian leaders so that with courage, intelligence, and love they will come to grips with the contemporary pagan and secular world. Along this way, in God's good time and by his grace, the kingdoms of this world may become the kingdom of our Lord, and of his Christ.

ADDRESS OF WELCOME

By ROBERT M. HUTCHINS

Chancellor of the University of Chicago

WE WELCOME home today a member of this community who has long been distinguished for his scholarship and his devotion to the cause of Christian education. He returns at an opportune time. The Seminary over which he will preside has a unique role in the training of men for the Congregational ministry. No other seminary in the Middle West has the same official connection with the denomination which the Chicago Theological Seminary enjoys. The Seminary has a great history, as the names of its graduates and its teachers, present and past, will show. And the future of the Seminary is bright. I would not have you think that I predict a bright future for any institution merely because it becomes connected with the University of Chicago. Rather I will say that the University's connection with C.T.S. brightens the future of the University. But I do believe that the Federated Theological Faculty is a great conception. I believe that I would be willing to admit that it was a great conception even if it had been originated and executed at some other university. I believe that it is one of the most important developments in the history of American education. And this development is just at the stage at which the vigor and the vision of your new president will give it renewed impetus.

Upon the vitality of Christian education the fate of the world now depends. And the most vital of all ventures in Christian education is the Federated Theological Faculty. This is, therefore, no parochial celebration. It is a day on which a new leader is brought at the right time to a strategic point in the battle which will decide the fate of mankind. The University of Chicago is proud to join with the Chicago Theological Seminary on this great occasion.

THE PRAYER OF INSTALLATION

By Charles W. Gilkey
Dean of Rockefeller Memorial Chapel

ALMIGHTY GOD, we bless Thee for the household of Christian faith, wherein Jesus Christ is our Elder Brother, and all we are brethren in Him, and Thou art the God and Father of us all; for our heritage also from those who in other days have feared Thy name and loved His cause; and for all those throughout the earth, of every race and nation, who through Him have been brought into one fellowship of faith and hope and love.

Especially we thank Thee today for this school of the prophets; for those who founded it in courage and faith; and for all those who through three generations have taught and studied here. With full hearts we remember before Thee those who, though no longer of this visible company, are still of our unseen fellowship; whose quickening word and high example have showed us the way forward, and whose dear memory lifts up our hearts this hour. We pray for all graduates of this Seminary the world around; especially for those who serve Thy Kingdom in difficult places, or in unwonted ways. And we bless Thee for the ecumenical vision, glimpsed by our own generation from Nebo's summit, of a Promised Land wherein beneath Thy guiding hand our children at last shall dwell together in Christian unity; where they, being many in the diversity of their gifts and witness, shall nevertheless be one body in Christ, and members one of another.

Thou knowest the prayer of our intercession and our affection for him whom now we commend to Thy guidance and blessing. We thank Thee for all that he brings by heritage and experience to this high office—and, not least, for the honored name he bears into a second generation of Christian leadership. Grant him now to be *himself* as Thou hast shaped him for this hour, and as Thou shalt guide him from this day forward. Give him strength of body, peace of mind, quietness and confidence of spirit. Make him wise in counsel, prompt in decision, courageous in action, patient in spirit, brotherly in fellowship. Help him to understand and learn from all sorts and conditions of men. Guide him in the choice of those teachers and those students whom Thou canst use for the service of Christ's church and the advancement of Thy Kingdom. Teach him how to discern the signs even of these times; to sense and respond to the powers of the coming age; to understand what the will of the Lord is. So through him do Thou lead this Seminary forward toward the fulfilment of Thy greater purposes among the children of men. Amen.

FEATHERS WITHOUT FUSS

Farewells to Dr. and Mrs. Palmer

By The Editor

TO RETIRE quietly without fuss and feathers was the earnest wish expressed by President and Mrs. Palmer. The students, the alumni, the faculty, and the directors agreed to make no fuss but insisted on waving a few feathers. They did so on three occasions during the last week of the Autumn Quarter at—

A fellowship dinner

This was held at the United Church of Hyde Park and was attended by the entire student body, the business staff (including the janitors), and the Administrative Council. For the students, staff, and dormitory residents John E. Felible of the Senior Class made a brief address which reached its climax when he presented a scroll with this inscription:

In honor of and in the spirit of our retiring president

Dr. Albert W. Palmer

and his wife

Mrs. Sara W. Palmer

we, the students, staff, and dormitory residents of the Chicago Theological Seminary, in this year of need, 1945, have presented the sum of $220 to buy food for Europe.

We pray that the lives of the men, women, and children saved or strengthened by this food may serve as a lasting testimony of the regard and esteem which we feel toward the Palmers, whose presence has meant so much among us.

Professor Daniel Day Williams, representing the Alumni Association as well as the Administrative Council, then presented Dr. Palmer with a leather-bound book containing more than a hundred and fifty letters of esteem and gratitude from former students who had been graduated from the Seminary during his administration. The book also included this brief tribute signed by the members of the Administrative Council:

To

Albert W. Palmer

we wish to express our enduring friendship and our gratitude for the leadership you have given us during sixteen years as President of The Chicago Theological Seminary. You have worked with us in the spirit of Christian comradeship. You have led us with unfailing devotion, energy, and sympathetic understanding in our common task of educating men and women for the Christian ministry.

On behalf of the Administrative Council, Professor Williams also presented the President with leather-bound copies of his own three books on worship and with a set of gold cuff links bearing the familiar initials "A. W. P." in the latter's own script.

The Faculty Wives next awarded to Mrs. Palmer a "Distinguished Service Medal." Speaking for the wives, Mrs. Fred Eastman said:

We Faculty Wives count ourselves fortunate to have been associated with you. Tonight we beg the privilege of putting our pride into words.

We are proud of you for your executive ability and resourcefulness, your love of

beauty, your courage, your wide sympathy, and your forward look.

We are proud also of your accomplishments among us in three areas, each a full career in itself. In your home you have been a tower of strength to your husband and a wise companion to your children; in the Seminary household you have been friend and counselor to us all and Hostess Extraordinary; in the larger Community of the Kingdom, as president, vice-president, or board member for various organizations—city, state, and national—you have served the Church with tireless devotion and unusual success, fostering the spirit of Christian fellowship and the cause of missions.

In token of our appreciation and our affection, Mrs. Pauck will now place upon your shoulder our special

DISTINGUISHED SERVICE MEDAL

Its silver represents the sterling quality of your life and the shining character of your achievements. Its moonstone stands for the glowing and fair good wishes with which we send you forth into the future.

It is our earnest hope that in California you may find the deep satisfaction and joy you so richly deserve.

Professor Samuel C. Kincheloe delivered an appreciative address of which the following is an extract:

Dr. Palmer, in true radio style, you will have to pay the consequences of having spoken more words to us than any other member of the faculty or student body for sixteen years. A part of the consequences which you will need to take is one of your own specialties, namely, a sermon outline—or rather, I should say, a subject outline—that is, a sort of rattling-skeleton affair, a form of insinuation, where one only indicates what might be said if he had the time to say it.

The sociologists are always interested in the "typological" treatment of a topic. That is to say, they seek to find the type and to describe that type. Thus we have studies in Chicago which are called "The Gold Coast and the Slum," "The Gang," "The Ghetto," "The Hobo," etc.

Fortunately, Hollywood has come to our help and indicated that this is a most popular way to treat material. Your own California has taught us to speak of a person as "The Body," "The Legs," "The Voice," "The Face," "The Look," "The Profile."

I propose that we here in this intimate family gathering (it is not as intimate as I thought it was going to be) decide how many of these ideal types fit you.

A. W. P. is The Form. . . . .

A. W. P. is The Clarity. . . . .

A. W. P. is The Voice. . . . .

A. W. P. is The Liberal Congregationalist. . . . .

A. W. P. is The Perfect Restraint. . . . .

A. W. P. is The Optimist. . . . .

A. W. P. is The Christian (from Bunyan's *Pilgrim's Progress*). [Dr. Kincheloe filled in this "subject outline" with illustrations to prove each point.]

The Palmers, both of them, have been celebrators with us of the great occasions of the year. Tonight we celebrate with them, and our celebration is deeply religious.

Von Ogden Vogt in *Modern Worship* says: "There is a moment familiar to all men, frequently achieved by many men, a moment of unconscious celebration. It is the moment of rest after toil, of review and satisfaction, of well-being and quiet singing happiness. . . . .

"This is the inner praise, the celebration of life, which is religion. It is the acknowledgment of grace and the assumption of responsibility. To lift this experience into consciousness and universality is the nature and function of public worship. To be in love with life, to have a zest for life, to find it good, to love not merely this or that partial good, but to love life, all of it, to love God, this is religion. To praise and celebrate life, not merely this good fortune or delivery from that distress, but the memory of all things, the hope of all things, life entire and complete, to praise God and to celebrate his goodness, this is worship."

Dr. and Mrs. Palmer, out of the fulness of your lives you have given us the basis for a truly Christian celebration.

President and Mrs. Palmer acknowledged these tributes with characteristic grace and dignity.

A FEDERATED THEOLOGICAL FACULTY DINNER

A few evenings later the Directors of the Seminary, in honor of President and Mrs. Palmer, tendered a dinner at the Quadrangle Club to the Federated Theological Faculty of the University of Chicago. Mr. G. Willard Hales presided and after the dinner introduced the speakers.

For the Directors, Mr. Frederic W. Chamberlain offered this citation:

To

ALBERT WENTWORTH PALMER

Servant of Christ
Minister, Educator, and Statesman of His Church
Worker for His World-wide Fellowship
Preacher of His Gospel by voice and pen
Champion of equal rights for men of all races
Friend of the poor and the underprivileged
Leader of the students, teachers, alumni, the business staff, and directors of this Seminary through sixteen years

In recognition of your able and valiant services the Board of Directors hereby confers upon you the title of

PRESIDENT EMERITUS

and extends to you its gratitude and affectionate admiration.

Dean Charles W. Gilkey spoke of Dr. Palmer as a teacher and preacher and colleague. He said:

For seventeen successive years President Palmer and I have shared in the conduct of the Spring Quarter course in "Practice Preaching," which is the keystone in our homiletic sequence; and Davis Edwards has shared it with us every year but one. These last two years President Palmer and I have shared with President Robbins in the conduct of the new common-core course on "Preaching in Its Setting in Worship." During this whole period our two offices and our two homes have been within a block of each other. No man—certainly not I—can work so long and so closely with Albert Palmer and not feel a tug at his heart as we bid him now Godspeed.

Out of this intimate association in the study of the art of preaching, I speak tonight for all those colleagues whose work has been enriched by his experience and insight; and particularly for those hundreds of students who have been guided by him as they prepared themselves for one of the most exacting tasks of the ministry today.

Many years ago I was walking down Park Avenue in New York on a Monday morning with Dr. H. E. Fosdick. When I asked about his sermon of the day before, he made a very unexpected reply. He said that every now and then he fancied he had found the secret of effective preaching and could command it henceforth—only to decide a week or two later that he knew little if anything about it. Years later, Dean Sperry made a similar remark after a Chapel service on our own quadrangles. Preaching, he said, is a *mysterious* business, about which, as the title of his later Beecher Lectures suggests, "we know in part." It is striking to find these two masters of the contemporary pulpit agreeing that their understanding of the art of preaching is and remains incomplete.

To the clarification of this complicated art, Dr. Palmer has brought the light of a clear and orderly mind, carried by a deepening conviction of its central importance in the modern ministry. Not only his students but his colleagues have found their understanding of their task steadily enlarging under his illuminating guidance. Where their understanding of the ways in which the work of the Lord comes to us men, and through us ministers, remains incomplete, the heartening warmth of his own experience as a preacher to the Christian Church Universal has kindled in them, as in so many of his fellow-ministers, a renewed dedication to our high calling.

President Colwell, who deeply regrets his inability to be with us tonight, has asked me to say on his behalf another word. The greatest single advance which the cause of religion has

made on our quadrangles and in our community for years, if not for decades, is unquestionably the federation or our four schools into one Federated Theological Faculty. In the complicated and difficult process of working out this cooperative result, the forthright honesty, the patient determination, and the driving conviction of President Palmer have been indispensable factors in making possible the final achievement of our common hopes. Long after he is gone, this monument to his foresight as a forward-looking leader will be a beacon, guiding generations of his successors toward a new and brighter day.

Professor Eastman read an account of a strange adventure in which, by the aid of a local "metaphysician" and her Ouija board, he had had an interview with St. Peter at the Gate of Heaven. Here is a portion of the transcript of the conversation:

F. E.: I am from The Chicago Theological Seminary.

P.: Never heard of it.

F. E.: But surely you have! It's ninety years old and has recently become affiliated with . . . .

P.: What of it?

F. E.: It's a rather important institution . . . .

P.: We deal with persons here—not institutions.

F. E.: That makes my errand all the more pertinent. For it's about a person.

P.: When did he die?

F. E.: He's not dead. But he's retiring, and as a farewell present his fellow-teachers thought we would like to present him with an entrance ticket to Heaven to be used some years hence.

P.: Preposterous! How could we admit him until he's dead?

F. E.: We don't ask that. But he's already done more good than most men in two lifetimes. If he could have the assurance of admission here when his work is done, it would relieve his last years of worry.

P.: Too dangerous. He might kick up his heels and undo all the good you say he's done.

F. E.: That's impossible! His habits are fixed. He doesn't know how to kick up his heels, and he's too old to learn. . . . .

P.: Make it short; the fishing's good today. What's his name?

F. E.: Albert Wentworth Palmer, and he's president of . . . .

P.: I don't care what he's president of. What's he done to earn him entrance here?

F. E.: His fellow-educators have thought so much of him that they have awarded him the degrees of Doctor of Divinity, Doctor of Laws, and Doctor of Letters.

P.: Ha ha! Hell's full of such doctors.

F. E.: He has preached more than two thousand sermons.

P.: That's too many. How could any church survive such a flood of words?

F. E.: Oh, they weren't all to one church. In fact, the same sermon has often—but never mind that. He has traveled more than 500,000 miles in these years.

P.: We're not interested in his mileage.

F. E.: Very well. Dr. Palmer has written nine books which have carried his message far and wide.

P.: Did the books sell well?

F. E.: Indeed, yes! And they won high praise from the critics.

P.: Then he has already received his reward. Heaven's compensations for authors are reserved for those rejected on earth.

F. E.: This man has done at least one thing for which earth gives no reward.

P.: Out with it then—you've been wasting my time thus far.

F. E.: He has served on hundreds of committees, attending from six to ten meetings every week. Always does his job on them.

P.: Committees—bah! He wouldn't be at home here. We don't have any.

F. E.: May I inquire if you have any theologians here?

P.: Not now—in fact, not for some thousands of years. There was one once. But the authorities had to throw him over the ramparts.

F. E.: If that's the way things are there's nothing more I can say—unless it be that I doubt that you are the real Peter and that you know anything about Heaven.

P.: I can show you that I am in charge of the records. I'll send an angel for the record of this fellow Palmer. . . . . Here it is.

F. E.: Read it to me.

P.: It says that he has endured for sixteen years the time-wasting bickerings of a group of specialists in his school—but though angry often has sinned not.

F. E.: Ouch! What else?

P.: That he has sired three fine children and helped to bring them up to serve the Lord; that he has led hundreds of souls into the Christian Fellowship; that he has befriended students in their troubles and helped pastors to shepherd their flocks; that he has visited the sick and ministered to those in prison for conscience' sake; that he has manifested unusual courage in standing up for his convictions about social justice for the poor and underprivileged and in crying out against the sin of war.

F. E.: Yes, of course. But he did all this as a *man*, not as our President.

P.: Just so. And if he comes here it will be only as a *man*—not as president or professor or administrator or anything else.

F. E.: Not even as a husband?

P.: A husband is a man. This man Palmer has cherished and protected for forty-one years one of the Lord's beloved angels—Sara Wedd Palmer. For that, if for nothing else, the trumpets may someday sound for him.

F. E.: Then we may tell him his entry is assured?

P.: No! We are taking no chances; he has too much energy left. Only tell him to watch his step—and to take good care of Sara.

Again President Palmer responded felicitously and pledged his abiding interest and affection in the life of the Seminary and the Federated Faculty.

A FINAL LUNCHEON

On the last Thursday before the Palmers left, they were guests of the Administrative Council and their wives, with the mutual understanding that there were to be no more speeches on either side. But this did not prevent his colleagues from giving him a notebook in which each had contributed his favorite stories in the hope that they will come in handy as Dr. Palmer assumes his new position as Radio Preacher for the First Congregational Church of Los Angeles.

GOOD NEWS IS NOT OBSOLETE

By ROSS SNYDER

[*Dr. Snyder, our Associate Professor of Religious Education, delivered the following radio sermon on the "Columbia Church of the Air" program during the Christmas season. There have been so many requests for it that we are glad to share it with all our alumni.*]

WE HAVE been told that modern man is obsolete. That is true to a considerable degree, and we need to recognize it. But what is *not* obsolete? What kind of people shall we be?

It is important that America find answers to these questions—answers that will be good news. And it is important that we say this good news in such a robust way that it will be available to men. For there is now in the world enough bad news. No one needs to feel that he should add to the world's supply of that article. We want good news.

For instance, no member of a family

needs to feel that he should take out upon the family group the irritations and frustrations he stores up all day long. Everyone has already enough worry and troubles without those nearest and dearest to him adding to the load. Habits of being unpleasant, of faultfinding, of making a weaker member of the family a scapegoat on which we unload our feelings, squabbles to prove that we are not insignificant —all these are bad news for a family. No family needs more of them.

And we already have enough misinformation and hatreds floating around in our community. It is bad news for all of us, when, as in a recent political campaign in a large city, prejudices and irresponsible fears are poured into the public mind. It is bad news for America that there are constant endeavors to build up in this, our country, a cult of aggression and prejudice. By "cult of aggression" we mean a group of people who mutually support and delight each other in hating, in blaming, in keeping certain groups of people "in their place," in preventing the good for the common man. This cult has captured all too many members of our churches and national legislature.

All such people and efforts are bad news—for the flood they are loosing will soon come back to overwhelm our children and us. No community needs a larger supply of such people. No community needs more parents who put into the minds and emotions of their children all the warped, mean feelings those parents have accumulated in a lifetime.

It is further bad news when men cannot earn enough by the sweat of their brows to provide for their children health, education, and space to play. It is bad news—of which we need no more—that Americans will indulge this winter in the comparative luxury of ration-free foods, while people in most of the countries of the world have a diet that results not only in slow starvation but in the molding of persons who are excessively selfish and unable to be friends with others. Through careful, controlled experiments in this country upon people who volunteered for the test we know this to be what happens to people on such a diet.

It is bad news that scientists have leaped so far ahead of civilization that a few men can now in a flash of war annihilate all the rest of us quickly and secretly. It is bad news that we do not yet know what to do about it.

This is the world of bad news. It is not pleasant to live as a part of such a world.

But within that world, and while we are living in it, there is a world of good news to which we may give our loyalty. The world of bad news is antiquated, outworn, about to fall apart. In the reading of the Bible this morning we heard how Isaiah called to the people of his time to join the world of good news. Even so must we.

For, as Isaiah proclaimed, there is a person-loving, brotherhood-creating God at work in this world. He is a God terrible in his concern for righteousness, justice, love. It is he with whom all men must come to terms, or we will all come to destruction. The life which we desire can be found only within his world and person-creating activity. Now at the time of the destruction of a cruel would-be conqueror, he calls us to ally ourselves with his work.

All this is good news . . . . even if it is stern news.

Now to come back to the assertion that modern man is obsolete. Modern man, that is, man who has produced this world of bad news, is obsolete—antiquated, outmoded, a menace to his own survival. But the good news that there is at work in our world a righteousness, a justice, a brotherliness, a creative mind with whom all men

everywhere may relate themselves—this news is not obsolete. It is our best workable hope for being able to live together in one world and for each of us to become a person.

The people on the continent of Europe can understand and appreciate this. For they have experienced the horror of living in a society where those who were in control did not believe in an order of justice and righteousness. They had to live in a demonic world where all citizens were subject to the personal whims and depravities of leaders and parties. Living in such a world, with what eagerness would we treasure the privilege of living in a community in which men feel a common obligation to a God of justice—a God who has a concern for persons!

Out of such an experience in an occupied country—to be more specific, out of the resistance movement of the Christians of Denmark—comes an interpretation of the meaning of Christmas that speaks decisively to us. It is the voice of Kaj Munk, a Danish pastor, martyred in January, 1944, but not before he had shaped ideas and convictions that gave and still give his fellow-Christians a nerve of will and resolute action.

In his last Christmas sermon, Kaj Munk asserted that the good news of Christmas is not that we are to have a nice fat goose for dinner, sing carols pleasant to the ear, and be generally comfortable. The meaning of the *first* Christmas is this: there were dropped into this world, as if by parachute, God's weapons of the spirit. It is with these that the world is to be conquered, for men must stop being beasts and go forward toward becoming men in God's image. The meaning and joy of each succeeding Christmas is that we be found at the front of this struggle to conquer the world, found at the very point where the battle is fiercest in the place where we live. A truly happy Christmas is to find our place in that earthly-heavenly host whose song is "Glory to God; peace on earth, goodwill to men."

This is good news—that there is an earthly-heavenly host which is proclaiming by deed and word, "Glory to God, goodwill to men"; this is good news —that we may find a place in that group.

This earthly-heavenly host is a beloved community of persons who in many ages and places have made the choice of allying themselves with God. This beloved community is composed of *all* the people —some of them great leaders, but mostly "just folks" who are of the spirit of Kaj Munk. It is they who, like a giant mirror, reflect down through the ages the light of God into mankind's dark hours. They are a community of life "for the healing of the nations."

By all this we mean the plain, common-sense observation that we need in every family, every community, every business, people who have the "know-how" of bringing persons together in friendly and mutually stimulating relationships.

We mean also the plain, common-sense observation that it is not the chain reaction of the atomic bomb which will destroy us. That which will destroy us is the chain reaction of fear and hatred which drives men to set off the atomic bomb.

Therefore, the work that needs to be done in our moment of history is to establish a world-wide network of people who are skilled in bringing persons together, skilled in breaking the chain reaction of hatred and fear. It is important that *you* get into this work.

For the people of our world yearn with a desperate need and hope for such a group of people so skilled. The people who so yearn are not just those in a far-distant land but those in the most intimate associations of our family, work, and community life.

It was good news for the world when Isaiah proclaimed:

The Lord hath anointed me to preach good tidings unto the meek
He hath sent me to bind up the broken-hearted
To proclaim liberty to the captives
The opening of prison to them that are bound.

To comfort all that mourn
To give unto them beauty for ashes
The oil of joy for mourning
The garment of praise for the spirit of heaviness.

It is good news in our time that the churches of America have reestablished contact with Christian groups in Japan, Germany, Italy, the occupied countries. You can support that effort in the arena of public opinion and basic finances.

It is good news that in November, 1945, the constitution of an educational and cultural organization for the United Nations was drawn up. Through it the nations of the world may work to bring understanding and mutual respect through education and cultural interchange. The creation of such an organization is a "must" among the international institutions which we are now building. For America to have held first place in the field of war—without now assuming leadership in the development of the instruments of peace—would involve our nation in a grave moral breakdown. It would be the beginning of a series of headlines of bad news. You can do something about world education by supporting those making this constructive effort when the time comes for America to accept her full responsibilities in the United Nations Organization.

It would be good news if the public school children of America were to make some massive contribution to the possibilities of education for the children of devastated countries. Such an act would be, both for the children giving and for those receiving, a necessary healing and therapy from the cult of aggression in which they have had to live these war years. For the boys and girls of our country participated significantly in our war effort. Our war effort had to be aimed at the destruction of cities and fathers of other lands. We dare not leave our children stranded at this point.

It will be a newsworthy event when our communities take seriously the importance of the family as that which nurtures personal life and civic righteousness. When this happens, the housing, the conditions of labor, the amusements of America will no longer be dominated by forces that clearly hate family life. You can share, by voting and by your work, in the exciting changes that will occur in our country once men of intelligence and power turn their energies toward befriending the family home. In the name of the Holy Family of Bethlehem, which you cherish, do you dare do less than act decisively about this? Are we always to turn away the clustering of love with the words, "No room"?

It will be good news when we say "Yes" to the new dimensions and depths of one-world living—foretold in the song of the angels, and now a fresh and immediate possibility wherever we are. For instance, no longer retreat from prejudiced people but see them for what they are—segregated and scared personalities who go into a panic when they are about to lose the prejudice which defends their little weak world. One-world living means to uncover and combat the monstrous lies which attempt to sicken and make small the mind and emotions of all of us. It means to regard what happens daily, not just with one's own desires and viewpoint, but to borrow the eyes and mind and desires of other persons that we may look with them. One-world living means to be aware that the recent suffering and sacrifice of so many puts us under a new responsibility

for liberty and the fresh possibilities of life.

This December above all—after years of war and facing a needful future—we treasure the good news of God and of the network of persons that is for the healing of the nations.

We do so with the whole-souled joy with which our primitive ancestors welcomed the return of the sun each December. After the chill of long winter nights, with each day more and more of darkness taking over their world, the sun turned back at the winter solstice. Their days lengthened. Light which the darkness could not overcome again pushed back that darkness. Without reservations, primitive man related himself in a fresh and living way to what was happening.

Even so be this Christmas for us. Even so be our appropriation of it. Let Christmas this year be the turning of winter in the world of man's spirit.

Make personal the event of Christmas. Say to the world in such a robust manner that it cannot be ignored, "This good news is not obsolete."

And they that shall be of thee shall build the old waste places
Thou shalt raise up the foundations of many generations
And thou shalt be called the repairer of the breach,
The restorer of paths to dwell in.

THE WHOLE STORY

By VICTOR OBENHAUS

[*After graduation from Oberlin and Union Theological Seminary, Mr. Obenhaus became assistant minister at the Church of the Covenant in Cleveland. Returning to New York to work for his doctorate at Columbia, he joined the ministerial staff of the Riverside Church. From there he was called to become head of the Pleasant Hill Academy in Tennessee and a few years later to succeed the late Dr. Arthur E. Holt as Professor of Social Ethics at The Chicago Theological Seminary. He delivered the following address at our Winter Assembly in Graham Taylor Hall.*]

IN MARC CONNELLY'S *The Green Pastures* "de Lawd" is conferring with Abraham, Isaac, and Jacob about the prospects of turning over his choice piece of property for the descendants of those three. He asks, "Now who do you boys think is the best of your men to put in charge down there?" Isaac asks, "Does you want de brainiest or de holiest, Lawd?" God replies, "I want de holiest. I'll make him brainy."

Here is an eternal problem of religion in general and Christianity in particular. The brainy men are not holy and the holy men are not brainy.

Ostensibly, "de Lawd" in this case is not talking about the increase of an I.Q. Accustomed as we are to thinking of the term "brains" in connection with I.Q., it may be difficult for us to make the necessary adjustment.

This insight of Marc Connelly's seems to me to be one of the most profound in *The Green Pastures*. What he is saying is that if a man would see humanity from God's perspective, the I.Q. problem

would take care of itself. There is no arrogance implied in this. Does it not form the foundation for the Christian doctrine of man? The records of the historical Jesus and of the Christ of the Gospels and of Paul provide us with ample evidence of what man is as viewed from God's perspective.

By Luke and the apostle Paul those who have sought to relate themselves to their fellow-men according to this divine perspective are called "the children of light." But Luke in a single sentence characterizes such people in an additional way, implying that they may be good people but that they are not always smart. He says: "The children of this world are in their generation wiser than the children of light" (Luke 16 : 8).

It makes sense to begin with a good man, because it is obviously preferable to work with a person who is disposed to consider human values than to work with a person who is simply shrewd. Most of us who have affiliated ourselves with a theological seminary would, without false modesty, identify ourselves with the group that could be characterized as good if we had to choose between that and the group characterized by the term "smart." But we quickly add—to ourselves at least—that, of course, we are smart anyway.

There are certain obvious places in which we have been, to put it bluntly, "outsmarted." For that reason there is, I presume, no other profession which is under such obligation to get the whole story, to see the whole picture, as is the Christian ministry. By that very fact we are under a handicap. It is much easier to be partisan than to be judicial. As searchers for truth we are compelled to take all factors into consideration, and that in itself is a handicap. The tragic fact is that we have been outsmarted by those who have not seen and who will not see the whole picture, those who have a particular purpose, who must make a particular gain regardless of the consequences to others.

In some respects we have been outsmarted by those who in a very partial or limited interpretation of the Christian faith have stolen the interest and attention of many who rightfully should have heard the whole story.

We have even been outsmarted through our own arrogance. We have assumed that, by being in a position which traditionally carries with it a status of leadership, we are possessed of special wisdom and impartiality; but through our very vulnerability we have been rendered incapable of certain accomplishments.

I believe that Marc Connelly's "Lawd" was right—that in the long run good men can acquire wisdom more readily than smart men will acquire goodness. The problem is *how*.

I am suggesting that most of us are victims of a very partial interpretation both of the Christian doctrine of man and of the world in which we live, of the forces which operate in this world, and of the conditions which have been created for us and for others. We have no illusions that just knowing a greater amount or seeing the picture in greater fulness will, of itself, make a difference; but we can be certain that, unless the picture is seen more fully and the story is more completely told, there will be no difference.

Only a systematic study of contemporary life could give us the whole story. But a few brief illustrations may suggest its outline.

Vast movements are under way in this period following the war. England, apparently to the surprise of everyone in it, has gone unequivocally socialist. Even Harold Laski could not believe that there would be such a landslide for Labor in the last election. France has moved unmis-

takably to the left. The groups which sought to protect themselves and to save their own skins at all costs have been thoroughly discredited and their property confiscated.

Or consider Russia. One should perhaps apologize for any fleeting reference to a subject so vast as that of Russia, but I think it is now pretty thoroughly recognized that we were kept so long from the whole story of what had taken place in Russia, and our own press and other means of communication had so warped our opinions, that we were not capable of grasping the significance of the greatest social revolution of modern times.

A few farseeing churchmen recognized in the economic upheaval following World War I an incident in a world pattern and trend. The steel strike of 1919 and the resulting accomplishment of the eight-hour day were but skirmishes in the longer battle. Despite the smoke screen and mirage set up by highly paid public relations and publicity men and a nation-wide campaign with which the overwhelming majority of the press and other communications instruments are in sympathy, a similar situation exists now. However much the public relations people may brand the present situation as a last stand for the rights of management in wages, etc., an honest look at the whole picture tells a very different story.

Certainly one must not minimize or oversimplify this issue. It is extremely complicated in terms of its details; but when Jesus cut through the whole realm of red tape and obfuscation around the matter of the Sabbath, he asked a question which we have to ask, too: "Is industry made for man, or is man made for industry?"

This leads us into another resource enabling a good man to be intelligent also. By now the propaganda devices—"name-calling," "card-stacking," etc., which were so fully publicized a few years ago—are common knowledge. As a matter of fact, in Sergeant Hargrove's recent address before the National Association of Manufacturers, entitled "See Here, Private Enterprise!" he told the delegates that they had used these devices so much that, even when they were in the right, no one would believe them. It is interesting that, sensational as that address was, it was almost completely suppressed in the daily press of the nation.

In this generation we know infinitely more about the way in which human personality is formed and the factors which govern attitudes, prejudices, dispositions, etc., than was known previously. Knowing, then, how difficult it is even for ministers, who by the very nature of their profession, are commissioned to get the whole story and see the whole picture, it cannot but make us very thoughtful and humble in any attempt to change attitudes and convictions of people who have had no such opportunities as we have experienced.

It is no accident that the greatest popularity of psychiatry and psychoanalysis paralleled historically the fullest flowering of the social gospel. Both were based upon the assumption that human nature need only be more fully understood and classified before it would yield to the highest achievement of which it was capable.

But, in addition to seeing the whole picture or getting the whole story in the social-economic sphere and then in the sphere of personality, there is yet another which involves each of the two just mentioned, yet it belongs in a category by itself. It is the church.

In our Research and Survey Department there are hundreds of studies admirably conducted and bulging with potent information relative to churches and communities—surveys conducted by Dr. Kincheloe and his assistants. These

studies constitute one of the great contributions to church life of America. For the most part they are the stories of churches in changing communities. They are descriptions. But those who made these studies would say that, at best, they are only partial explanations.

My guess is that a part of the real explanation in any of those churches is to be found in the fact that the men who led them did not see as much of the picture as they might have seen or know as much of the story as they might have known. Many of the churches which have died need not have died, and many now living would have a better chance of eternal life if they would die now.

In a time of great mass movements it is natural that men look with some awe upon any church which can seemingly meet the mass movements of our generation on their own ground.

One of the illusions of this mass power appears in the public utterances of the Catholic hierarchy in relation to labor. It is true that, when a bishop speaks, he speaks for his diocese. But that certainly does not mean that he speaks for the people within the diocese. Correspondingly, when a Protestant minister speaks, it does not mean that he speaks for his church. If Catholic hierarchy or Protestant ministers had to wait for their parishes or dioceses to speak in a forthright manner, they might never speak at all.

It does no good to reprove the Catholic authority for speaking without the sanction of his people. That is inherent in the Catholic system. That church makes no pretense of democracy within its constituency. On the other hand, as we know full well, an educated and enlightened constituency is fundamental to Protestantism. That is a part of the story that, with a few exceptions, has been neglected.

Now to come back to "de Lawd." Connelly does not permit him to go into detail as to how he would make that holy man brainy. I have taken the liberty of filling in the text. Even the term "filling in" is too broad, but it seems to me from a quite limited perspective that these are some of the ways—some of the very many ways, perhaps one should say—whereby good men become wise men: We can start from a common ground of assumption that there is no likelihood of wisdom unless there is a determination to get as much of the story as is humanly possible or to see as much of the picture as one can encompass. In the social and economic sphere it means attempting to understand what the great mass of people are striving for, constantly watching the main trend. In personal relationships, seeing the whole picture and understanding the whole story has brought us again to an appreciation of the deep fundamental biblical insights that make appear shallow indeed the psychological surface stuff which has flooded the field. Then we recognize in the institution of the church that instrument which serves as the vehicle whereby men may learn *the whole story*.

MY VISIT TO PUERTO RICO

By Samuel C. Kincheloe

[*Since coming to the Seminary in 1928, Dr. Kincheloe, in addition to teaching courses in the Sociology of Religion, has engaged almost continuously in research and survey of metropolitan and other communities as a basis for (a) an understanding of the complex social forces affecting human life within their bounds and (b) guiding the policies of church organizations responsible for religious work in these urban centers. By-products of his studies include his book,* The American City and Its Church, *and a forthcoming volume as yet untitled. The Board of Home Missions recently invited him to go to Puerto Rico to advise it concerning the direction of its future work in that challenging field.*]

IT WAS 1:30 A.M., November 2, 1945, when Dr. Fred Brownlee, general secretary of the American Missionary Association, and I started from Miami, Florida, by plane to Puerto Rico. On arrival, we went immediately to San Germán to attend an interdenominational conference under the auspices of the committee on cooperation in Latin America and the association of Evangelical churches of Puerto Rico. This "Ten-Year Conference" was held at the Polytechnic Institute—a Presbyterian college located high up on a beautiful site above the town. There were denominational representatives from the States in attendance.

Little or no Protestant work in Puerto Rico had been undertaken on the Island until it came into the possession of the United States. The Protestant denominations have divided up the rural territory and agreed upon a plan for work. There was no division of territory in the large cities. These denominations were the Baptists, the Disciples, the Methodists, the Presbyterians, the Congregational Christians, and the United Brethren.

The conference had voted to appoint an executive secretary of the Evangelical Association, which included all the denominations mentioned above. One of the chief questions of discussion after the decision to appoint the executive secretary was how he should be paid. Some advocated payment half by the supporting boards on the continent and half from local resources. Most of the local people thought that this was a mistake; that the people on the Island could not provide their fifty per cent. Another debate concerned the moving of the Evangelical Press to San Juan from Ponce. And, of course, there was the old comity problem of the distribution of support for different projects by the various groups.

There was also the question of the different standards of pay by the different denominations. Most of the work has been on the basis of sacrifice, but this is hard on the ministers' children and their education. After the young men are educated for the ministry, the payment in the churches is so small that these educated young men are tempted to go out and get more elsewhere. And then, of course, there was the recognition that the salaries must not be so high that the local churches could not come to self-support. There was mentioned the alternative of secular employment on a part-time basis for the preachers. Local men of good understand-

ing considered it a poor investment to divide time. Some questioned whether or not the preacher might not have a few acres of ground and help make his living that way. This problem of the salary of the minister in relation to the income of the people is basic.

This is only a beginning of a catalogue of problems on the Island. It takes wisdom and courage even to keep working at these tasks.

After the conference at San Germán, we went back to Ponce, where we visited the local churches, some of which were Congregational Christian, others United Brethren. I had something of a thrill because it was here at Ponce that the Barretts, Christian connection people, had been for a great many years. They had founded churches and administered them for a long time. We visited a Sunday school here, and it was conducted just like the Sunday school back at Fairview Chapel in southern Ohio. The form of service and the equipment were the same. The classes sat around in groups over the church building, and the noise of all taken together gave a peculiar form of privacy to particular classes. There was a birthday offering with "Happy Birthday to You." The people even stood on the last stanza just as we did in Ohio. I realized how Christian fellowship can bring a feeling of kinship to distant peoples.

After our stay at Ponce, we visited the churches down along the coast, and then we were on our way up through the hills and finally to Humacao, where the Ryder Memorial Hospital is located. We spent the next two days up at Rio Piedras talking about the seminary and visiting with one of our local churches which wishes a new building. I was impressed with the worship service of this group and the manner in which the pastor led it.

In Humacao at the Ryder Memorial Hospital we were entertained at dinner by Dr. and Mrs. Charles Mohler with members of the hospital staff. Here was the warmest kind of fellowship in a great cause—the cause of health on an island where there is much sickness. All authorities on the Island concede that Ryder Hospital has been a leader.

We went up to the Civilian Public Service Project at Zalduonda, up in the hills from the little town of Luquillo. This camp has been run by the Friends. Here young men with special training were gathered together to help in whatever ways they could with health, education, recreation, sanitation, and other phases of community life. We met here an artist, an engineer, an agriculturist, a man trained for recreation, a man interested in race relations, a biologist, an accountant interested in industry and manufacturing and cooperative developments, a social worker, a physician, and a schoolteacher. When one thinks of all these individuals, with their varied training, landing there on the side of the hill, eating and working together, planning and talking with people, speaking their language, all of them with basically Christian idealism, he must wonder what the Puerto Ricans think of such an outfit. These people from the continent would work at building latrines and cisterns. The local people would not help one another with their latrines. That is something they just did not do. How did it come that these people did it? Actions speak louder than words. Gradually they came to be understood by the people. The big question before us was whether or not the Congregational Christian denomination should take over such a project, support it, and continue it, since the Friends, in accordance with their principle of concentrating their work upon emergency tasks, felt that they must withdraw. Looked at from a professor's notes on community organization, it was a remarkable setup. Here was a plan

whereby all the various processes of living could be interrelated in one particular area.

As we returned to Humacao, the roads and streets were filled with people. This was the day the Sixty-fifth Infantry arrived in a ship in the morning and was distributed by truck all over the Island. Here on the continent we cannot conceive of the community spirit and the common public opinion which swept over an entire population. Everywhere trucks would drive up into the square, often in front of a Catholic church, where there would be a service for the men in the yard of the church, and then the soldiers would walk up and down the street with their families and friends surrounding them, greeting one another.

That evening we visited a church up in the country which, to my mind, was a kind of symbol of the great opportunity of the Evangelicals (Protestants) in Puerto Rico. Here miles out from the regular highway, on a road which had just been constructed, was a little church filled with people, many of whom had walked miles for that particular service. These people were better fed than many whom we had seen elsewhere. Some of them had their own little farms. They reminded me of the Christians I had known as a boy, for they had been brought up in this "true" faith! They sang lustily together. A layman presided over the meeting. They gave accord and consent as we spoke. One had the feeling that these church groups are perhaps the greatest basis of understanding among various kinds of people that one can possibly conceive.

The Protestant churches of Puerto Rico have a rare opportunity of demonstrating the spirit of Christ in a situation filled with need for fruitful occupation, for recreation, for education, for health, and for sound political action. The question is whether or not this small minority among so many people can work fast enough and with sufficient strength to make the church effective in these times.

A COMMUNITY IN ACTION

By CLIFFORD MANSHARDT

[*Dr. Manshardt, who received his B.D. degree from this Seminary and his Ph.D. from the University of Chicago, spent twenty years in missionary work in India, where he became head of the Sir Dorabji Tata School of Social Work in Bombay. Since his return to Chicago in 1942, he has directed the Bethlehem Community Center. One of the many projects of civic betterment this Center has instituted he describes in the following article.*]

ABOUT four months ago some five hundred irate citizens met in Bethlehem Center to protest the growing smoke nuisance in the neighborhood. It was a spontaneous outburst, as neighbor after neighbor poured out his personal grievances against the lowering pall which hangs over the neighborhood, turning noonday into night and adding to the despair of the discouraged housewife.

Since that initial meeting much has happened. The appointment of a Citizens' Smoke Committee was followed by the swearing-out of seven warrants against the offending company and the filing of

complaints in the office of the city smoke inspector.

As a result of these complaints, the smoke inspector sent out two deputies, who met with the Neighborhood Committee in Bethlehem and then proceeded to the site of the alleged nuisance. For thirty minutes we stood in the path of a windswept cloud of smoke and zinc oxide particles, securing incontrovertible evidence of the existence of a nuisance. The city at once filed a complaint against the company, and the suit was scheduled to be heard November 13.

On November 9 the Citizens' Committee reported to an overflow mass meeting in Bethlehem and urged all interested to be in the courtroom on the following Tuesday.

The Municipal Court is ordinarily not a very exciting place, but when the judge entered to take his seat on the morning of November 13, the courtroom was very much alive. As the case was called, some three hundred residents of the Pilsen district crowded round the bench, eager to testify against the offending company.

Ward politicians, who had previously been deaf to the people's appeals, hastily threw aside urgent work, to push into the forefront as the champions of the people. The alderman, the state representative, the state senator—to say nothing of precinct captains and lesser lights—all were there. They sensed the rise of a popular movement, and they did not wish to miss the bandwagon.

Judge Borrelli was in rare form. He had an audience and he made the most of it. The courtroom resounded with cheers and applause as he orated on the rights of the common man to fresh air, health, and cleanliness. The attorneys for the defense were taken completely by surprise and asked for a continuance. The politicians, who had not seen fit to accept the invitation to attend the original mass meeting, suddenly became vocal and expressed deep indignation that a nuisance of this character should be allowed to continue for even so long as another week. But the attorney for the Citizens' Committee agreed to continuance, and the case was held over until November 20. In granting continuance, Judge Borrelli ordered that, unless the worst of the nuisance could be brought under control, the plant must remain closed during the week.

On November 20 some two hundred neighbors again filled the courtroom. The judge's denunciation of the company was so severe that the company attorneys requested a change of venue for the state cases—the seven cases filed by the Citizens' Committee. A change of venue for the city case was denied, and on November 27 the company was found guilty and fined two hundred dollars and costs. A motion to vacate the fine was disallowed.

The state cases were set to be heard before Judge Caplan on December 12. In the meantime the company began to take action for improving the situation, and conferences were held between representatives of the company and the Citizens' Committee.

Contracts were signed for the installation of twenty thousand dollars' worth of new equipment, guaranteed to have a dust-collecting efficiency of 99.5 per cent. An order was placed for an electric-eye detector to disclose any leakages in the collecting bags. Copies of the signed contracts were forwarded to the Citizens' Committee, and the entire correspondence was read at a public meeting in Bethlehem on December 7.

In the light of the obvious desire of the company officials to cooperate and rid themselves of the nuisance, it was agreed at the hearing before Judge Caplan on December 12 that the cases be continued

for two months to February 13, when the company would report the progress being made to remedy the situation, and the next steps would be decided upon. From every indication the situation will be completely under control by early spring.

As one resident of the community aptly put it: "This neighborhood has been given a bigger lift in the last six weeks than in the last twenty-five years." A smoke nuisance is being remedied—but much more. The people of the community are beginning to sense their power. They now know that they do not have to depend on empty promises from the politicians but that they themselves can both plan and execute plans. There is a new self-respect which is reassuring. In terms of years the Pilsen area may be one of the oldest neighborhoods in the city, but to the extent that it can produce constructive ideas it will remain young.

A MISSIONARY IN A JAPANESE INTERNMENT CAMP

By MARIE REGIER

[*Miss Regier received her M.A. degree at C.T.S. in 1939. Shortly thereafter she returned to her missionary work in China. When the Japanese armies invaded China, she was taken prisoner and eventually interned at Weihsien (pronounced Way-si-en). At the conclusion of the war she became a teacher in Yenching University, whence she sent us this article. The editor asked Mr. Langdon B. Gilkey (son of Dr. Charles W. Gilkey), who had just reached Chicago after his own release from Weihsien, to provide a brief description of the camp background. He writes: "The Weihsien Camp was situated in the Presbyterian Mission compound in the center of Shantung Province in North China. This compound, which was roughly two hundred yards square (about the size of a Chicago block and a half), had previously housed a large school, a good hospital, and a church. Into this walled space the eighteen hundred Allied foreigners from all over North China were sent in March, 1943. Remaining there for two and a half years, the members of this community were faced with the numerous and serious tasks of organizing themselves and of working together which Miss Regier describes so well in this article."*]

WEIHSIEN was an experiment in communal living—but with limitations. It was not voluntary. We were forced to live and work together. It was military power from above that forced us into this mold. The order in camp was not wholly due to internal control but to external. Nevertheless, within these restrictions we were granted considerable freedom to experiment. Our captors, fortunately, gave us almost unlimited freedom within the four walls of the camp.

We were permitted to organize in whatever ways suited us best. We elected the committee of nine which presided over us and consulted with the Japanese. The latter did not appoint anyone. We had our own labor department which assigned everyone his job. The camp could decide

what jobs needed to be done and how they were to be done. There were no religious restrictions. We could have as many services as we cared to. Entertainments were censored, but only rarely did any fail to pass the censorship. There was a certain amount of red tape connected with getting permission to have meetings, parties, etc., but not more than in many another organization. We were permitted to educate the children and also the adults. There were courses in Chinese and in art, philosophy, history, and Bible.

We did cooperate. There were a few who gave the labor committee a lot of trouble, but these were not many. Rich and poor, saint and sinner, Catholic, Protestant, Mohammedan, Jew, and even Parsee and followers of Zoroaster—we all worked together, be that baking bread, washing dishes, or preparing vegetables. A professor of philosophy scrubbed kettles in the kitchen, and a prominent historian washed the kitchen towels.

The greatest trial in camp was probably the crowded living conditions. Married couples had a room to themselves, and if they had several children, they might have two tiny rooms, but never any more. The single persons lived in dormitories, ranging all the way from four to twenty in a room, depending upon the size of the room. Attempts were made by the housing committee to put together those who were most congenial, but that was possible only to a limited degree. The spirit of the various dormitories was quite different. In some dormitories the members were welded into one organism with a definite feeling of group consciousness and group pride. Others remained an assortment of unrelated individuals. The latter group was the type which had very strict rules in order to make each one do his share of the group work which had to be done without taking advantage of anyone. Then there was the third, the most unfortunate of all, in which members were related to each other only by clash of temperament. To a certain extent this was alleviated by shifting members of the group.

The dormitory of which I was a member belonged, fortunately, more or less to the first type. It seemed that almost unconsciously there was a certain unity there. Even our various curtains and bedspreads seemed to harmonize and make a unity of variety. The spirit in our room was one of "Live and let live." We did not interfere with one another's private lives. To a certain extent we divided the work of the room, but there were no iron-clad rules about it. If someone failed to do her share, someone else grumbled a bit and did it for her.

But even at best life in camp meant a minimum of privacy. During the warmer weather we tried to seek out spots in the gardens for quiet meditation. We were successful if we got up early enough. These crowded conditions made us marvel at the comparatively even temperament of the member of a Chinese family, who rarely has privacy.

In such close association one sees human beings at their best and at their worst. It was sometimes disconcerting to see people who rarely ever went to church more gracious and thoughtful of others than some missionaries. We were often touched to see how courageously people took the difficulties of the day, not even losing their sense of humor. There were people who had never learned to work before they came to camp. One rich woman confessed: "I never did a thing for myself in all my life. Now I wash a sheet before breakfast. I was sick for a long time in Peking. Now I am healthier than I have been for years. Today I cleaned my shoes. They were so hard to clean. All at once I found myself weeping aloud, 'I can't do

these; I just hate to do them!' Then I realized how ridiculous it was. When I left my daughter, I did not weep. Now I was weeping over cleaning a pair of shoes. I quickly brushed away my tears and went to work." There were women who knew nothing of sewing when they came but who left camp able to make their own dresses. There were a few people who had been useless drug addicts before but who received a new lease on life in camp and became useful members of the Weihsien community.

On the other hand, it was very depressing to see so much thieving going on, especially among people of high standing. The fact that they needed a thing badly seemed to be sufficient excuse. They had no coal, why not get a little from the kitchen supply? Many people have never realized what the temptation to steal is like because they have never been in need. There were other cases which were really outrageous. Everyone received a Red Cross parcel, yet there were persons who took tins of milk and Red Cross chocolate from their neighbors. The thieves were often hard to detect, and the discipline committee had no way except public opinion to enforce its decisions, and public opinion seemed insufficient to deter the thieves from their business.

Yes, human nature was human nature still. While in a way we were all on the same level, neither rich nor poor, yet there were those who managed to make profits even in camp, there were the gamblers who made small fortunes, and there were those who lost the little they did possess.

There was a good deal of grumbling about the lost years at Weihsien. I suppose that there were very few who did not at times feel that the years there were wasted, that they might be doing so much more outside, and that threads had been lost which could never be picked up again. If one looks at it from the viewpoint of "success," Weihsien was a loss; if one looks at it from the viewpoint of personality development, it depended upon one's self as to whether it was a loss or not. If we remember Jesus' words that the greatest commandment is to love the Lord our God with our whole being and to love our neighbor as ourselves, then there was just as much opportunity to follow that commandment in camp as there was outside. Weihsien was merely life on a small scale.

Announcement

THE ALDEN-TUTHILL LECTURES

"THE CHURCH IN THE ATOMIC AGE"

THORFIN R. HOGNESS, *Chemist, University of Chicago*
CHARLES E. MERRIAM, *Political Scientist, University of Chicago*
CHARLES CLAYTON MORRISON, *Editor, "The Christian Century"*
ERNEST FREMONT TITTLE, *Minister, First Methodist Church, Evanston*

By special arrangement these lectures, the major feature of our 1946 Ministers' Week, will be published in

THE CHRISTIAN CENTURY

STUDENT LIFE—1945-46

By PERRY LE FEVRE

[*Mr. Le Fevre, a graduate of Harvard and now a Senior at C.T.S., has been awarded a Fellowship each year for excellence in his academic work. Our readers will recall two articles which he contributed to last year's* REGISTER: *"Experiment in Theological Education" in the March issue and "The ABC's of Worship" in the November issue. The editor requested the following article to help our alumni get the picture of the current scene in their alma mater.*]

STUDENT life at C.T.S., interesting on its own account, has also a deeper level of significance, for in some sense life in a seminary presents at least a clue to the life of the churches these students may someday serve. The character of a student body is both reflected in and molded by the activities in which the students participate. What is most important in disclosing the kind of Christian leadership developed in a theological school is not always a matter of what resources are available but rather a matter of what the student makes his own, of what he appropriates for himself. Yet the resources available may also determine to a considerable degree what it is that students will appropriate for themselves. Nowhere is this more true for C.T.S. students than in our academic life.

ENLARGED ACADEMIC RESOURCES

The formation of the Federated Theological Faculty, with the consequent movement of the Seminary further into the life of the University, has enlarged the academic resources available to us and has broadened our outlook. While much of this movement is to be found in a change of attitude or mood, there are concrete examples which can be cited. One would be the large number of Seminary students who have enrolled in Professor Carl Rogers' new courses in nondirective counseling. Another example might be found in the fact that individual students have been pursuing special interests in creative writing, the fine arts, languages, or science in increasing numbers as they have felt the need in their preparation for their future work. The Federated Theological Faculty has begun to bring about an enrichment of our curriculum and a more intense and fruitful intellectual life. An increasing interest in theology itself can be sensed among the student body. This broadening of Seminary life has taken place in other areas too. A joint worship service for the four theological schools is to be held each quarter, and a student cabinet which will act for all theological students in matters of common concern has been established.

ACCENTUATION OF C.T.S. SELF-CONSCIOUSNESS

At the same time that the Seminary and its student body has moved into closer relationship with the University community and with the other theological schools, there has been an accentuation of our own self-consciousness. Certain activities distinguish the lives of C.T.S. students from those of students in other parts of the University and in the other theological schools. One of the most important of these is field work. With only a few exceptions, the members of our stu-

dent body are engaged in active part-time religious work. During the week and especially on the week ends, C.T.S. sends out a veritable stream of students into the churches and settlement houses of the city and for more than one hundred miles beyond. This paralleling of the classroom life with the practical application of academic thinking has given a distinctive character to our student life. At its best this takes the form of a demand for empirical verification and a real appreciation for the underlying purpose of the academic life itself.

Worship plays an important part in student life at C.T S. As in other years, the midweek vesper services are planned and carried on by a student committee and its faculty adviser, Dr. Deems. The Seminary Choir, under the direction of Fred Marriott, organist and carillonneur at Rockefeller Chapel, provides the music, while members of the faculty, student preachers, and outstanding ministers of the community lead the services. This year the Matin services have been replaced by Complin, held each weekday evening at ten o'clock. These services have produced a considerable degree of cooperative experimentation in developing various techniques of creative worship, both formal and informal. Among the high points in the worship life of the Seminary during the past quarter were the Fall Worship Retreat led by Miss Ruth Seabury and the dramatic production of Zona Gale's *The Neighbors* presented by one of Professor Eastman's classes at Vespers.

SPECIAL GROUP ACTIVITIES

Perhaps most of the free time of students at Seminary is spent in various group activities and organizations. Many students interest themselves in university-wide organizations, but the Seminary has its own special-interest groups. Among these are the F.O.R. and a "local" of the National Religion and Labor Foundation. Another group is made up of a dozen or more students who meet once a week for discussion and a sacrificial meal, turning over the proceeds of more than fifty dollars a quarter to the World Student Service Fund.

The Woodlawn Eating Co-op conducted by C.S.T. students now has over one hundred and fifty members, many of whom work part time at the Co-op. President Niehaus reports that last quarter the Co-op paid over a thousand dollars for student labor. On the frontier of student life is the Group Ministry project. Students in this project look forward to settling in a single area, probably in rural Illinois, in order to work intensively and cooperatively in meeting the religious needs of the people in that area. The Interseminary Movement has aroused a greater enthusiasm at C.T.S. this year than previously. This is perhaps partly due to the fact that the Interseminary work in the Chicago area is being led by two of our own men, Jim Smucker and Mallary Fitzpatrick, but it also indicates a growing ecumenical interest in our student body.

THE LIGHTER SIDE

Student life at C.T.S. has a lighter side to it. Not everything falls into the category of serious endeavor. Weekly fellowship meals at the Co-op bring students and faculty together. The annual Christmas party, the Formal dance, and the Valentine's Day dance add to the social life of the Seminary. A folk-dancing group met regularly last quarter in the Commons. Swimming parties, touch-football games, and softball partially meet the needs of those stronger souls who crave deep breathing. For others there is the Seminary basketball team, which is a member of the Chicago Interseminary

League, playing such schools as Bethany, McCormick, Napierville, and North Park. One of the newer enthusiasms of a considerable number of students has been in the area of creative art. Finger painting and work with pastels and oils are making some dormitory rooms into miniature art galleries, each with its own share of realism, impressionism, and cubism.

THE INTERNATIONAL SEMINAR

Two of the highlights of student life this year at C.T.S. have been the International Seminar led by Miss Ruth Seabury and the second annual Winter Quarter Colloquia. The International Seminar brought into our Seminary life—our classes, our student groups, worship services, and fellowship dinners—Christian leaders from several nations and cultures. The intellectual stimulation and the broadening of our perspective were undoubtedly most significant; but what student will forget Rev. Samuel Devapragasam sitting yogi fashion on a table at Fellowship Dinner, showing us how an Indian pawnbroker would deal with one of his clients, in the person of his friend, Kulandran?

THE COLLOQUIA

The Winter Quarter Colloquia this year centered its attention on the problem of Protestantism in the modern world. Professor Frank Knight began the series of meetings by presenting his own viewpoint as a critical outsider. Professor Pauck followed with a vigorous analysis of the spiritual dynamic of Protestantism. Paul Folino discussed the program of the Regional Action Committee of *The Protestant*, giving a kind of case study of a militant Protestant action group. In the final meeting President McGiffert, Professor Nichols, and Professor Rylaarsdam presented their own "fighting faiths as Protestants." These colloquia have been highly stimulating; they have brought real issues to light. Perhaps their most significant effects are to be seen in the "bull sessions" which have followed some of them, lasting until the early hours of the morning.

That student life in a seminary provides a clue to the life of the churches in the coming generation is probably undeniable, but to specify exactly what this clue is, is exceedingly difficult. Yet if student life at C.T.S. is at all representative, the ministry of liberal Protestantism in this next generation will be theologically oriented, world-minded, and ecumenical in spirit; it will be constantly seeking to enrich and improve its techniques of communication and influence. It will not be satisfied with the limited resources of the past. Beyond such generalizations, it is perhaps not wisdom to go.

ALUMNI NOTES

Compiled by Eulalia *and* Dan Williams

1944. *Don and Edna Bartholomew*'s daughter, Diana Marie, was born December 4 in Aurora, Illinois. The Bartholomews are in the church at Lisle, Illinois.

1944. *Dayton and Mary Hulbert* are working in the Congregational Church of Western Springs, Illinois, as religious education directors.

1944. *Charles and "Kitou" Riddle* are at Yale University studying Chinese, preparatory to going to China as missionaries for the Presbyterian Board. They plan to sail for China in the early fall of 1946.

1943. *Madge Axford Finke* is instructor in religious education and sociology at Aurora College, Aurora, Illinois.

1943. *Ronald Dickson* has moved from Immanuel Church of Graham, Los Angeles, to Vine Church, Lincoln, Nebraska.

1942. *Carnella Jamison* is executive secretary of the Avalon Community Center, Los Angeles, California. Address: 4272 Avalon Boulevard.

1942. *Frances and Dan Genung* announce the birth of a son on March 8.

1942. *Milton and Charlotte Maxwell* have moved from Texas to Pullman, Washington, where Milton teaches sociology in the State College.

1942. *Robert and Viola Moore* have a new son, David Ragnar, born December 10, 1945.

1941. *Eunice Felter* (Mrs. Merle Boyer) lives in Carthage, Illinois. Her husband teaches in Carthage College. Their daughter, Judith Beall, was born July 14, 1945. Eunice has taught in the community high school and will give a course in the leadership-training school sponsored by the churches. She has been giving talks based on her thesis, which dealt with Mexican churches in the Chicago area.

1940. *Adena Joy* teaches history and journalism at Lewis and Clark College, Portland, Oregon.

1940. *Russell Myers* leaves Mayflower Church, Lansing, Michigan, for Minnehaha, Minneapolis.

1939. The *Robert Edgars'* third daughter, Patricia Lou, was born November 29, 1945. Bob is minister of the Glenview Community Church in Glenview, Illinois.

1939. *Thatcher Jordan*, who is minister of the Robertson Community Church in Los Angeles, is teaching a course in church administration in the School of Religion at the University of Southern California.

1939. *Kenneth Seim* has left Tallmadge, Ohio, to organize a new church for the Minneapolis Congregational Union.

1938. *Harold Rekstad*, after a seven-year pastorate at New London, Wisconsin, has become minister of the Congregational Church at Whitewater, Wisconsin.

1938. *David French* is teaching in the Indiana University Division of Social Service, Indianapolis.

1937. *Charles F. Bartlett* is assistant Scout executive in Syracuse, New York.

1937. *Samuel G. Beers* has become minister of the Wesley Methodist Church, Sheboygan, Wisconsin.

1936. *Paul Bloomquist*, after three years in the Navy, has returned to Chicago as a civilian.

1936. *Shirley and Ellen Greene* have a second son, Arthur Edward, born in Chicago on December 10, 1945.

1936. *Frederic Groetsema* announces the burning of an $80,000 mortgage on the First Church of Sierra Madre, California, on December 23, through the raising of $9,500 in 1945.

1936. *Charles Kwock* continues his studies at Hartford Theological Seminary.

1936. *Harold Putney* has a daughter, Carol Jean, born May 12, 1945, at Webster City, Iowa.

1935. *Wilfrid Davis* has left San Fernando, California, to become editor of young people's material for the David C. Cook Publishing Company of Elgin, Illinois.

1935. *Russell H. McConnell* has been discharged from the chaplaincy and has returned to the pastorate of the First Congregational Church, Charlotte, Michigan. He had been chaplain aboard the U.S.S. "Ancon."

1935. *John L. Mixon*, who has been director of church welfare for the Los Angeles Church Federation, has come to the Presbyterian College of Christian Education as associate professor of social work. The College is affiliated with the McCormick Theological Seminary. The Mixons have four children: Rosemary, fifteen; Lindley, ten; David, one; and Robert Nelson, born November 9, 1945. The new address is 853 Chalmers Place, Chicago 14, Illinois.

1935. The *Willard Spences'* Christmas card had its message a poem entitled "The Annunciation," which contained the news of the birth of Marie Eloise in McCook, Nebraska.

1933. *Isabelo I. Pacquing* wrote November 1 from 1056 Santol Street, Manila, P.I.: "The destruction brought about by the warring nations in our homeland will take years to repair. I have lost everything—my house, library, furniture, clothing and other personal effects which I hold very dear—all now in ashes. The Philippines are facing many problems. The destruction of property and life has been very great and most discouraging. The ruined

homes and the desperation of the families have affected the spiritual or religious temper of the people. My four children are Fraxedes, eight; Luis, six; Jesus, four; and Arce, one and a half. Mrs. Pacquing joins me in sending kindest remembrances to our Seminary friends."

1933. *Victor Schuldt*, after five years as director of admissions at Morningside College, has become pastor of the Wesley Methodist Church, Sioux City, Iowa.

1933. *Philip Van Luven* is now at Red Oak, Iowa, in the First Congregational Church.

1932–34. *Miss Helen Wentworth*, sister of Glen Clark, died on November 23, 1945. She was at one time a student in the Seminary and was for several years the much-beloved housemother in Woodlawn House. She was co-editor with her brother of *Clear Horizons* and had a wide influence through her radiant Christian spirit.

1931. *Marcus W. Johnson* comes to First Church, Indianapolis, from the chaplaincy.

1927. *John E. Hester* and his wife and son, Jack, operate a beef-cattle ranch in South Central, Nebraska, in partnership with John's brother.

1927. *Gordon Riegler* has left Cincinnati to become rector of Trinity Episcopal Church, West Pittston, Pennsylvania.

BOOK REVIEWS

CHRIST THE LORD: THE MEANING OF JESUS IN THE EARLY CHURCH

By John Knox. Willett, Clark, 1945. 139 pp. $1.75.

Those who know the unique quality of this author's *The Man Christ Jesus* will surely wish to read this book, which is "a kind of sequel" to it, "an attempt, partly, to fill in and, partly, to enlarge somewhat the picture which that small book presents." Both books rest on lectures to ministers and students and represent the best kind of mediation of scholarship to the churches. There is much talk today about the need of theology for the layman and biblical interpretation for the common reader. It is to be hoped that the interpreting will be done by men who are as authoritative and as clear as Professor Knox.

His concern and procedure in this second book are suggested by the following quotation: "A visitor at one of the meetings of a typical church at the middle of the first century, hearing the name of Jesus spoken again and again, would, I believe, have received three impressions: he would have gathered that Jesus was a person remembered; that he was a person still known as a living reality by the members of the group; and that he was a person about whom certain important theological ideas were held. A reader coming fresh to the New Testament would get this same threefold impression [i.e., as to what Jesus meant to its writers]." This suggests the outline of the book. It will be seen that Dr. Knox is interested here in much more than a description of christological concepts.

Fundamental to the book and extremely significant for the new trends in biblical studies is the following theme stated at the outset. It is a truth which form criticism has helped to throw into relief, namely, that there is no such thing as purely objective history; that fact and interpretation cannot be separated; that there is no pretheological stratum in the Gospels. This also means that "there can be no true historical understanding of the Bible which is not also devotional, or religious, or theological. . . . . The historian who steadfastly keeps himself as a person out of his study of an epoch may avoid certain subjective errors, but he misses most of the epoch. A good piece of historical writing is a picture, not a map; a living body, not a diagram." Thus, the Gospels and their sources no doubt represent interpretations of Jesus, but there is a real memory and a real continuing reality under those interpretations. And any modern reader of the Gospels will miss the essential truth if he fails to enter into contact with the memory and this reality. This is in many respects a new note for a "modern critic" of high standing to

sound. It does not, in Dr. Knox's case, indicate any depreciation of the importance of exact scholarship, nor does it lead to arbitrary results as in some biblical theology today. It promises a new positive contribution of the scholars to the churches.

The reader will find specially illuminating treatment here of the following topics. Where do we stand today in the matter of Jesus' view of the imminent Kingdom? What are we to make of both the apparent absoluteness of Jesus' ethical teaching and of the fact that it seems to ignore large areas of social-ethical concern? What was and is the reality underlying the resurrection experience? What is the abiding significance of the New Testament interpretations of Jesus' person and work? In so short a volume there are matters which the author inevitably omits, especially under the last head, but any reader who desires to catch the trends of recent study will be abundantly rewarded in reading the book.

AMOS N. WILDER

THE NATURE AND PURPOSE OF THE GOSPELS

By R. V. G. Tasker. Harper, 1945. x+137 pp. $1.50.

These lectures were given at an institute of Christian education in England by the professor of New Testament exegesis in the University of London. Their aim is to present the Gospels in the light of the great change that has come over the approach of scholarship to the New Testament. "The greatest of these has been the swing-over from the historical-critical method of approach, which endeavored confidently to reconstruct the life of Jesus by separating primary from secondary material in the gospels, to the theological-critical approach which regards all the gospel-material as influenced by Christian doctrine." Dr. Tasker values and uses both methods but takes his stand on the latter. This is the right procedure, and the author gives a very discerning and illuminating picture of the respective Gospels and of the Jesus that underlies them.

The book has the further merit of showing how the new results bear on our understanding of the contents of the gospel and especially the ethics. The older school of literary criticism was rather inevitably linked up with a number of misleading conceptions. For one thing, the Old Testament was separated from the New, and an excessive emphasis on the idea of progress in the Bible led to a devaluation of the Old Testament. For another, the gospel *of* Jesus was separated from the gospel *about* Jesus, and the larger significance of the interpretation of Jesus even in the earliest stages of the tradition was lost sight of. Again, there was a tendency to prefer the humane and somewhat sentimentalized portrait of Luke and of "Q" for the Jesus more fully documented by use of the tradition in all the Gospels. This was related to an exclusive emphasis on benevolence in the nature of God and in the teaching of Jesus and a partial neglect of the themes of righteousness and judgment. All this does not mean that form criticism abandons an attempt to reach the Jesus of history but rather that the Jesus it reaches is less subject to modernization.

There is one area in which the author falls into error in the view of the present reviewer. His presentation of the absolute character of the moral demands of Jesus is very well stated, but he links this up with an interpretation of the eschatology like that of C. H. Dodd, in which the future aspect of the Kingdom is dissolved. This is a "Barthian" emphasis, like that of Bultmann, in which the theology of today is unfortunately permitted to intrude itself into the outlook of the first century. Professor Knox points out the errors in this procedure in the volume reviewed above. All in all, however, the reader will profit much from the book in what concerns our growing understanding of the Gospels and their message.

AMOS N. WILDER

OVER THE SEA, THE SKY

By Edwin McNeill Poteat. Harper, 1945. 70 pp. $1.50.

One of the immediately reassuring things about these poems by the president of Colgate-Rochester Divinity School is the variety of mood and topic displayed. Though there are twenty or more poems of a devotional or scriptural kind, there are at least as many that

have nothing of the didactic in any sense. For example, a group which includes translations from the Chinese or poems suggested by oriental subjects has a special charm. There are playful poems on persons and nature. The author's social interests are reflected in a number of topical themes: "C.O. Trial," "Casualty," "Hiroshima." The only poem that extends over several pages is devoted to the episode of the rich young man in the Gospels. The reviewer had just read the rather extended interpretation of this incident in Gerald Heard's *The Gospel According to Gamaliel*, Chapter V. In Heard's interpretation the choice is between simplicity (with freedom) and culture (with its complexities). Dr. Poteat sees the issue as that of avarice. Those interested in this theme should not stop until they have read the beautiful treatise of Clement of Alexandria, "Who Is the Rich Man That Shall Be Saved?"

Dr. Poteat reveals again here the resourcefulness in prosody, characterization, and theme which appeared in his earlier volume, *Centurion*, though here a much greater variety of forms is used. For illustration we quote the poem, "Prayer for Contentment":

Make me content, O Lord, with daily bread.
The days and weeks that crowd beyond suggest
A thousand little cares. Thou knowest best
The joys and tears that fill my path ahead.

Fill to the full my empty hands today
With service, kindness, love, humility—
Not gifts that I may *have*, but I may *be*—
Tomorrow always is a night away.

No lily languishes nor hangs her head,
No God-watched sparrow anxious quits her play
But spends the wealth of every happy day.
Make me content, O Lord, with daily bread.

It is of interest to put alongside this poem two verses from "A Prayer in Spring" by Robert Frost, because of its similarity of theme. Dr. Poteat's poem is moving and effective, but the lines of Frost remind us of austere standards by which poetry should be measured. In these verses there is a kind of density and deep music that suggest a more intense spiritual energy at work:

Oh, give us pleasure in the flowers to-day;
And give us not to think so far away
As the uncertain harvest; keep us here
All simply in the springing of the year. . . . .

For this is love and nothing else is love,
The which it is reserved to God above
To sanctify to what far ends He will,
But which it only needs that we fulfil.

AMOS N. WILDER

THE SAINTS THAT MOVED THE WORLD

By René Fülöp-Miller. Translated by Alexander Gode and Erika Fülöp-Miller. Crowell, 1945. 446 pp. $3.50.

"But if we ask in turn what it was that gave the saints such creative powers . . . . the answer is simply that it was their faith in a supernatural reality which ranks above the reality of the senses; their faith in a divine law which is stronger than the needs and necessities of life on earth; in an eternity which is truer than the moment; in an order and a beauty of which the unharnessed confusion of the order and beauty of earthly existence is but a bungling misconception" (p. 17). Because the author believes we are now entering a renaissance of appreciation of faith and all that it has meant in human endeavor, he selects five out of the twenty-five thousand saints recognized by Rome, five whose ideals have changed the world: St. Anthony, whose renunciation dramatized the incessant struggle between the world as it is and man as he should be; St. Augustine, whose flaming heart fired an intelligent mind to seek the source of truth and authority and to report his findings; St. Francis, whose single goal was to lead him into a life of surpassing beauty and rare joy; St. Ignatius, whose inexorable will first examined itself and then girdled the globe with followers who resolved to be all things to all men to win as many as possible; and St. Teresa, whose ecstatic visions drove her to reform the worldly Carmelites.

Some of the chapters are better than others. Anthony is scarcely attractive, although even a twentieth-century liberal knows what the saint was about. Augustine's life is outlined, but the sparkling gems to be mined from the rich deposits of his voluminous writings do not appear. Although Francis' joy is always to be noted, there were other noteworthy character-

istics. Perhaps the last essay is the best, for the report of the struggle of the idealistic Teresa against arrogant hierarchy and conventual ease is convincing.

There are some Catholic emphases. To make Francis' miracle of the birds "the beginning of a new epoch in the cultural history of the Occident" (p. 229) is to give the new development a totally unrealistic if not fantastic basis. Again, to credit the Jesuits with the general revolt of the masses and more particularly to see them as rebels against the Tudors (p. 323) conveys a wrong inference. Yet the author does not hesitate to point out the foibles and blatant sins of the very church which produced these saints. He does this more especially in the final chapters.

The strength of great writing is to be found throughout the book. One example must suffice:

> And this time, when the outer world achieved such glorious triumphs in all its spheres, was precisely the time when no less glorious triumphs were achieved through Teresa of Ávila by the world that lies within: a world without space and yet more spacious; without gold and dominions and none the less richer; without conquests but yet in possession of greater safety; a world without time but of more lasting permanence; without tangible form but not therefore less real than the newly conquered terrestrial globe [p. 329].

The publishers, with an ear to the mood of the times, felt justified in distributing in pamphlet form the introductory chapter of this book entitled "To the Modern Reader."

MERVIN M. DEEMS

A CHRISTIAN GLOBAL STRATEGY

By Walter W. Van Kirk. Willett, Clark, 1945. 197 pp. $2.00.

How sincere is Protestantism about the problem of uniting its fissiparous branches, not doctrinally, but organically in order to project and accomplish a global strategy? How global-minded are Christians? These and other embarrassing questions are raised by Dr. Van Kirk as he calls us forth from individual and provincial combat against evil to a gigantic Christian conflict which is world-embracing. The statistics which the author gives belie the grandiose pretensions of Christianity (more especially Protestantism) and reveal instead an amazing ecclesiastical isolationism, if not bigotry. In reference to the first question raised, Protestantism has no organization comparable to the National Catholic Welfare Conference. As to the global-mindedness of Christians, statistics give a ringing denial! For example, in 1939 nineteen of the larger denominations in this country spent $269,556,000 on *themselves* and gave to missions around the world $13,423,000! Or, to put it another way: it is estimated that Protestant churches in the United States will spend more than $500,000,000 for building alone as soon as materials are accessible. But in 1939 all the churches of North America spent $20,933,000 for the Christianization of the rest of the world.

Beginning with the geopolitics of Haushofer, Ratzel, and Mackinder, the author reminds us of the universalism inherent in Christianity from its inception. He shows the need for a Christian global strategy and charts the paths which Christendom should pursue on the home front, in Europe, in Russia, and around the globe. His sentences sting; his phrases bite. This is no book for those who have a higher regard for the church than for the rightful mission of Christianity. This is no book for those who are at ease in Zion or in Protestantism.

There are many quotable sentences of which I can give only these examples: "From the standpoint of the conquest of the world for Christ, it may well be that a few bold strokes in behalf of economic justice for the Negro on the home front would be the equivalent of a boat-load of clerics destined for the world front" (p. 80). Concerning the noticeable lack of Protestant strategy in public relations, the author has this to say: "Protestants, therefore, would be well advised if, instead of carrying on a guerrilla warfare against the Roman Catholic Church, they were to overcome their own inferiority complex, stop their crying and get down to the more important business of studying the science of public relations and developing a strategy that would more effectively register the total strength of the Protestant churches upon the

public mind" (p. 96). Again: "If any proof were needed of the isolationist outlook of Western Christendom and its failure to comprehend the necessity of evolving a Christian global strategy, it may be found in the statistical charts of the various denominations and in the horse-and-buggy administration of the total Christian enterprise" (p. 172). Finally: "If Christians are not now able to close ranks and evolve a spiritual solidarity capable of overcoming the potential evils of atomic power in the hands of a morally corrupt society, they may as well close their churches and join the parade of the pagans to perdition" (p. 42).

MERVIN M. DEEMS

ALL GOD'S CHILDREN: A JEW SPEAKS

By Armond E. Cohen. Macmillan, 1945. 104 pp. $1.50.

"Let me tell you who I am, what I want, and how I became the enigma that I am to you and the whole world. . . . . Tomorrow my children will be either your children's fellow citizens—or their victims, depending upon whether you are willing now to learn something about me" (p. 2). And the author proceeds to explain whence the Jews came, what makes up their religion, what position they hold concerning Jesus, politics, economics, and the Palestine question. The essays are brief, simple, and in letter form ("Dear Neighbor"). Hardly as weighty as *This Is Judaism*, by Ferdinand M. Isserman, Rabbi Cohen's book will perform a valuable service by explaining to the mind of the laity how Jews "got that way." The author, who is rabbi of the Cleveland Jewish Center, admits that his people are clannish, but he points out the irrefutable argument that this clannishness is the result of the treatment of his people through the ages. However, no mention is made of circumcision. And in the chapter on Palestine the case for the Arabs is not given. The author evidently knows first hand the academic neighborhood of Christian liberals who sympathize with and often respect the Jews, but "certainly see no reason why they should associate socially with Jews" (p. 72). This would be a good book to have on the literature table at the rear of the church, or in the church school library, provided the library functions.

MERVIN M. DEEMS

A BOOK OF COMFORT

Compiled by Eric Parker. Harper, 1944. 320 pp.

The date of the publication of this anthology would suggest that it was intended to minister to those whose loved ones were being blasted into "the valley of the shadow of death." But the ministry of comfort is perennial, and these choice selections from British and American poets and authors and from the Bible will bring solace and restore hope to many afflicted and burdened hearts. The book is divided into sections: "Sudden Death," "Children," "Husband and Wife," "Near and Dear," "Friends," "Doubt," "Prayer," "Rain and Sun," "Two Worlds," and a "Calendar of Thoughts" for weekly reading through the year. The book is well indexed and is introduced by the compiler in a brief but exquisite essay, "Vision of Help," which explains how the volume came to be. Ministers will find this book useful.

MERVIN M. DEEMS

ON FOOT TO FREEDOM

By Newton Chiang. Friendship Press, 1945. 48 pp. $0.25.

If suffering makes a man, as Bishop C. T. Song affirms, then the author of this diary is a giant among men. Four days after joining the faculty of Nanking Theological Seminary, Mr. Chiang was forced to flee with his family to escape the Japanese invasion. From Nanking to Hankow, to Ichang, and finally to Chungking and Chengtu the family covered most of the journey on foot. In the strength and beauty of its simplicity *On Foot to Freedom* approaches Paul Geren's *Burma Diary*.

MERVIN M. DEEMS

THE GREEN STAR

By Joseph W. Dubin. National Institute of Esperanto, 1944. 281 pp.

If we are to accomplish peace, if we are to carry on international relationships, to engage in world trade, to appreciate cultures, to un-

derstand our neighbors; if we are to have one world instead of a smoking globe of devastation, it would seem that some sort of lingua franca is necessary. Mr. Dubin marshals the arguments in favor of adoption of Esperanto as the world language. He gives the history of the language from its origin in 1878 by Dr. L. L. Zamenhof to the present, pleads for its use at the peace table, and adds, in appendixes, a key to the language and a list of Esperanto organizations. "Modern world-culture demands a modern world-speech, and is crippled by the lack of it" (p. 23). Despite its agglutinative characteristics, the language seems to be basically western European and to have little relation with oriental languages, which, in a world language is a formidable handicap. Perhaps its greatest difficulty is that it is simply another language to be learned.

MERVIN M. DEEMS

THE LANCE OF LONGINUS

By Prince Hubertus zu Loewenstein. Macmillan, 1946. 166 pp. $2.00.

Born and educated in Germany, the author left that country in 1933 and has spent the intervening years in writing and lecturing in England and the United States. He has contributed to the *Atlantic Monthly*, the *Catholic World*, and other periodicals and has written, among other works, *Conquest of the Past.*

The centurion Longinus is in command of the fortress of Antonia during the last day of the final week of Jesus' life. He is perturbed by the apparent connection of events in Jerusalem with prophecies uttered long ago by his mother ("a sign of shame will grow up like a tree to be a sign of worship"). A Roman legionary, and therefore less free to seize upon the new than his Irish friend Marcius, Longinus is constantly baffled by what is happening around him, yet to maintain his allegiance to his emperor and to prevent possible duplicity by Pilate the centurian thrusts his lance into the side of Jesus as he hangs upon the cross. For his refusal to connive against the justice of the Roman state, Longinus is deprived of his rank and imprisoned, but not before he has delivered his lance to Marcius to be conveyed to the emperor. Other traditions find place in the story: the kerchiefs sent to Mary by Domna Claudia Procla, Pilate's wife, and the bird whose breast was smeared with blood as it tried to pluck out the crucifixion nails.

The characterization of Longinus is well done, but, in spite of its undeniable literary charm, the tale is unconvincing. References to Easter and the Feast of the Palms are unfortunate to a reader who knows the period and are likely to be misleading to others.

MERVIN M. DEEMS

WHAT IS CHRISTIAN CIVILIZATION?

By John Baillie. Scribner's, 1945. 59 pp. $1.00.

Professor Baillie delivered these lectures in several church gatherings during his most recent visit to this country. Their titles are: "The Historical Relations of Christianity and Civilization," "The Christian Attitude toward Contemporary Civilization," and "The Future of the West." The treatment of these themes is of contemporary relevance. Dr. Baillie is concerned to defend the thesis that Western civilization can still be called Christian. This argument is directed against two fronts: (1) against those who declare that, because the Christian religion no longer influences and shapes the common life, new social ideals for the attainment of a true humanity must be formulated and (2) against those who are of the opinion that, because the modern crisis has disclosed that most Christians adhere to a nominal and fictitious "Christianity," the professing and believing Christians must resolve to represent a prophetic minority group in the common life. In answer to these positions, Dr. Baillie attempts to show that, while it must be acknowledged that society has never been fully Christianized, it has been deeply penetrated by the Christian ethic. He believes, therefore, that Mr. Churchill was quite justified when he said, at the beginning of the Battle of Britain, that upon its outcome depended the future of Christian civilization.

My judgment is that Professor Baillie underestimates the tension between the major trends in modern civilization and the Christian faith. I believe that the secular and Christian critics of Christianity have a truer understanding of the predicament of the Christian religion

in our world. Nevertheless, I highly recommend a reading of Dr. Baillie's analysis of the historical relations between Christianity and civilization, not only because it is judicious but also because it is very well written.

WILHELM PAUCK

THE COMING GREAT CHURCH

By Theodore E. Wedel. Macmillan, 1945. 169 pp. $2.00.

Most of us would agree that the movements of world Christianity and interdenominational unity confront Christians not merely as a new historical trend in the development of Christianity but as a divine call to action. But few of us take this call seriously enough to obey it by re-thinking and re-forming the denominational ways of churchmanship to which we are accustomed. The ecumenical movement receives too much lip service and too little active creative support. This book by Canon Wedel, the warden of the Episcopal College of Preachers in Washington, D.C., should prove an excellent means to arouse all ecclesiastical sleepers from their lethargy. For he has undertaken the task of measuring his own church, the Anglican church, by the coming "Great Church," the "Catholic" church of the future. He sets it in relationship with Roman Catholicism and Protestantism and makes concrete suggestions about the reinterpretations that are demanded of all—Episcopalians, Catholics, and independent Protestants—if the denominational isolationism and separatism of today are to cease. His plan is fortified by a wide and well-selected reading in ecclesiological literature but especcially by an earnest willingness to apply to the strategy of churchmanship the lessons which modern historical learning concerning the developments and traditions of church polity have to teach all modern Christians. In following his lively exposition, I was struck by the idea that, while we permit historical knowledge to determine our religious and theological ideas, we are strangely hesitant to apply it also to our understanding of the church and to a change of its organization and practices. But, surely, this is precisely what needs to be done.

Much of what Dr. Wedel has to say about the liturgy, the episcopate, and apostolic succession is of primary interest chiefly to Episcopalians (and I imagine that many "partymen" will not like his suggestions), but his interpretation of the church as fellowship and communion in Christ and his analysis of the "Catholic-Protestant" chasm will be found relevant to all church situations.

All who feel that the important decisions of the near future will have to be made in the realm of church unity, will find a study of this book richly rewarding.

WILHELM PAUCK

THE CHRISTIAN ANSWER

By Paul Tillich, Theodore M. Greene, George Thomas, E. E. Aubrey, and John Knox. Edited by H. P. Van Dusen. Scribner's, 1945. 190 pp. $2.50.

Many Christians, and perhaps many non-Christians, will read this book with high expectations. When five outstanding theologians try to say what Christianity has to say and direct their answer primarily to those who stand outside the Christian fold, some genuine excitement is bound to be created. If these expectations are somewhat disappointed, as mine were, the book's importance is still great, and it makes a substantial addition to the weight of Christian conviction in our time.

The book had its origin in the thinking of a number of theologians who have participated in a theological discussion group over a number of years. Its authors and editor are members of this group. The composite authorship is a handicap. Though the writers strive for an argument with cumulative force, they have not sufficiently integrated their attack. The questions which Tillich raises in the beginning are not always directly faced by the others, so that in the end the reader is not persuaded that the Christian answer is given a positive relevance to the world-shattering crisis which Tillich depicts.

Dr. Tillich's ability to distill from the complexities of history an analysis of the essential factors which explain it is superbly demonstrated in the analysis of the world situation which he gives in Chapter I. He outlines the crisis of bourgeois culture not only in its outer forms but in its inner meaning. This culture

rested on two basic tenets: the autonomy of man and the supremacy of reason. Tillich traces the shattering of bourgeois self-confidence under the pressure of the conflicts and forces released in industrial development under capitalism. Reason, which had earlier been the means of freeing the human spirit, became degraded to a purely technical reason without wisdom about the ends of life. Tillich describes the loss of meaning in cultural pursuits. Art, education, philosophy, cannot serve mankind without being related to a transcendent source of meaning, and this ultimate reference of all human values has been lost. Christianity must rediscover for men the God in whose service life can be unified. It must create new forms of social life which will avoid the dangers of both totalitarianism and individualism. Theology must unify existential reason and "ultimate" reason and escape the trap of sterile orthodoxy.

Brilliant as this analysis is, it seems to me to distort certain aspects of the present crisis. Tillich does not give full weight to the achievements of liberal democratic culture or to the creative aspects of Russian communism. It was from liberalism and Marxism that the first prophetic criticism of capitalism came, and this criticism was often made on a secular basis. Tillich does not recognize the outstanding accomplishments of the American New Deal, and he leaves the impression that Russian communism is merely another variation of the Fascist reaction. His suggestions concerning education are not altogether clear and seem to border dangerously on a qualification of the separation of church and state. In short, he leaves us without a clear picture of those struggles for justice and democracy which demand our positive effort at the present time. It is not quite true that the achievements of man always turn against man. History would be meaningless if this were so.

In the main, however, Tillich's analysis is sound. Do the other authors succeed in facing squarely the problem which he presents to Christianity? They are, I think, only partly successful. Greene scores some good points against secularism; but he does not seem to realize how profoundly the secularist criticism must alter Christianity itself before it can make its answer convincing. Thomas' summary of Christian doctrine is workman-like and judicious, albeit conventional. The center of Christian faith lies in the fact of reconciliation to God in Christ which makes possible a new life "raised above the level of natural existence" (p. 125). Aubrey gives a systematic statement of Christian social ethics in relation to the problems of security, freedom, unity, and meaningfulness of life. Though his position is ably stated, it would be more convincing if there were more concreteness of application. Also I do not see that the questions Niebuhr has raised about the ethic of love are faced. For example, even the finest relationship of human love still needs a definition of rights, for, though I have the intention to love, I may still be exploiting my friend. Knox's final chapter on the individual Christian, which ends with a section on the church, combines profound insight with a warming piety. Knox illuminates his Pauline interpretation of the Christian life with passages of classic beauty: "A man's life does not consist in the abundance of things which he possesses; it consists in the worth of the one thing that possesses him" (p. 181).

If, as a student suggested, *The Christian Answer* will convince only those who already believe, the answer lies partly in the fact that the writers have not considered what a radical re-thinking of Christianity itself in both form and content is demanded by our time. Thomas and Greene, particularly, have Christianity mixed up with philosophical idealism, and a rather conventional idealism at that with its "supersensible" experience and supernatural realities. Thomas does qualify his idealism with a reference to the Incarnation as a revelation of God in history; but he finds nothing but error in the naturalism which has seriously tried to identify that activity in history which is the life of God impinging upon the soul of man. *The Christian Answer* has deepened my conviction that a Christian naturalism has an opportunity to speak persuasively to the modern mind as idealism cannot do. These writers do not see this because they have identified naturalism with humanism and romanticism.

What these thinkers have done in seeking

to formulate the Christian answer will stimulate and aid others. If this answer will not do, then Protestantism must find a better one.

DANIEL D. WILLIAMS

THE WILL TO BE CHRISTIAN

By Jacob Spoolman. Meador, 1942. 232 pp. $2.00.

When Mr. Spoolman's book was published in 1942, I intended to review it, but pressure of other work prevented. Now I note that his publishers are advertising the book again as a helpful contribution to our thinking about the Christian life. The enthusiasm of the publishers is justified, and I am glad to write this brief note. Mr. Spoolman believes that the most important fact about human personality is the capacity to will, for will is the whole personality in action. The will determines destiny, is the source of creativity, and forms the connecting link between ourselves and God, who is Loving Creative Will. The writer traces the significance of the will through many aspects of the Christian life, our relationship to Christ and God, the problems of personal and social ethics, and the nature of the church. He writes with clarity and with a devotional spirit that is at once challenging and winsome.

In the chapter which bears the title "The Will To Be Saved by Grace," the author has achieved an admirable statement of the relationship between God's power and human responsibility. The principal question I have is whether he has not stressed grace as power rather than grace as forgiveness and thus leaned toward a too optimistic view of the moral perfectibility of man. Still, in the midst of contemporary despair, emphasis on what we can and ought to do is needed, and Mr. Spoolman has given it. He is a retired Congregational minister living in Ashland, Wisconsin.

DANIEL D. WILLIAMS

NARROW IS THE WAY

By William E. Park. Macmillan, 1945. 168 pp. $2.00.

These sermons were preached to student congregations. Their author is a graduate of Union Seminary, has been pastor of Congregational and Presbyterian churches, and since 1940 has been president of the Northfield schools. The sermons have power and distinction. Dr. Park has wrought them carefully with attention to the interests and perplexities of young people and with a firm grasp of the Christian faith. He has skilfully avoided most of the pitfalls which lie across the path of the college preacher. He does not condescend. He does not slide over difficult problems with smooth rhetoric. The illustrations are particularly good, and I recommend the book, in addition to its other qualities, for the excellent homiletical material. My one criticism is that there are a shade too many illustrations. Many times one wishes the author had taken time to develop his own thought at greater length.

Even the titles give evidence of the escape from superficiality. "Creative Anxiety," "A Doctrine of Opposites," and "The Sorrow of the World" (on the sin of *accidie*) are some. There is a skilful Founder's Day sermon at Northfield on Dwight L. Moody and a wise discussion on the question, "Can Conscience Be Your Guide?" in which Dr. Park deals admirably with the way in which religion goes beyond moralism. He interests the mind of youth and yet never allows his hearers to forget that the way to life is narrow, and few are they who find it.

DANIEL D. WILLIAMS

THE MEANING OF HUMAN EXPERIENCE

By Lynn Harold Hough. Abingdon-Cokesbury, 1945. 367 pp. $3.00.

Admirers of Dean Hough will find much cause for gratification in this latest book. It consists of many variations on the central theme, announced on the first page of the text, that "the human is the significant." Garnished with clever turns of phrase, illustrated in numerous thumbnail sketches of pivotal persons in the human adventure, and supported by not a few crisp insights of great suggestiveness, the book itself embodies its main conviction, for it is both richly human and assuredly significant.

In one sense, of course, the book's theme is obvious and needs no extended defense. The proper study of mankind is always man, for man is at all times his own greatest problem.

But in another sense the significance of the human is something which needs perennial restatement and application. Dean Hough is especially eager to buttress this conviction against the attacks of reductive naturalism and theological antihumanism. That he does not altogether succeed in his important task is due, in part, to the fact that he passes too easily and quickly from pat truism to suggestive truth and back again. The most crucial statements in his book are the most debatable; they are left frequently without the intellectual defense which they require as blunt assertions rather than as carefully thought-out positions.

This difficulty probably has its source in the fact that, while Dean Hough's problem is definitely philosophical in scope and purpose, his style and method are irrelevantly journalistic. There is no real continuity of argument in the book, but rather a series of sorties and returns from and to its main understanding. Details often obscure the pattern, though they possess a piecemeal suggestiveness. The best part of the book, in this reviewer's opinion, is its condensed, perceptive, cameo-like portraiture of prophets, critics, poets, and novelists. But it is far from clear what this passing in review is intended to prove. Again, Dean Hough's writing exhibits the journalist's urge to pass judgment rather than to understand, which at times seems downright patronizing. Thus, Augustine is "sound," the Book of Ruth is "charming," the prophets are "splendid," and the Deuteronomic Code is "magnificent." The man of assured Christian faith is likely to find these evaluating adjectives at least unnecessary and possibly even offensive. And biblical and theological scholars will react negatively to Hough's neat summaries of positions and contributions, as will students of literature to the abrupt, almost wholesale, dismissal of modern writers as trustworthy interpreters of the human situation.

The question remains whether Hough's "evangelical humanism" is not at bottom more humanistic than it is evangelical. It is clearly grounded in a special philosophical premise which is by no means the only structure of thought in which Christian faith can be at home—that of personalistic idealism. It seems to be an attitude of approbation toward the biblical and Christian context rather than the appreciative exploration of its insights by one who fully belongs to it. This reviewer suspects that a writer more closely bound to the community of faith would not be as unsympathetic to the literature of social indignation and protest as Dean Hough, following Babbitt and More, appears to be.

Yet this book ought to be read and pondered because of the urgent importance of what it tries to do. The Christian interpreter and critic of human life must learn to relate the gospel to the world as well as to distinguish it from the world's yearnings and impulsions. Dean Hough has made this noteworthy attempt within one possible perspective. The thesis of his work, that the Hebrew-Christian and Greek lines of thought converge in a living corpus of interpretation, is surely of the highest importance. His readers will be helped and stimulated at many points by his incisive and wise and plain speaking. They will not soon forget his contrast between "the heat of fever and the warmth of health" or that between the man whose conscience is a candle and the man whose conscience acts as a searchlight. The publishers rightly say that "things rarely seen together meet in this book." That these things ought to meet far more frequently than they do in Christian preaching and teaching is also true; and Dean Hough's book, rightly used, will mightily assist in bringing about this meeting.

ROGER HAZELTON

THE CHURCH BEAUTIFUL: A PRACTICAL DISCUSSION OF CHURCH ARCHITECTURE

By John R. Scotford. Pilgrim Press, 1946. 161 pp. $3.50.

Nowhere else in the field of church architecture and worship has so much practical wisdom been compressed into so brief a space. Not a word has been wasted, and yet everything is here—at least everything which ought to be called to the attention of ministers and church building committees, though, of course, they may go elsewhere for further details and elaboration. For this reason this is bound to be, in its field, one of the most in-

fluential books of this generation. It faces problems which every church must face in building or rebuilding and presents solutions which seem to this reviewer, at least, to be architecturally right, psychologically sound, and of the highest importance in the conduct of public worship.

Beyond its complete coverage of the field and its common-sense yet up-to-date approach to all the varied problems of planning and furnishing the House of God, this book excels in its marvelous illustrations. The pictures are not only works of art in themselves, but each one teaches a lesson on some salient point of architectural wisdom. They are all pictures of Congregational churches or details of such churches, and all but two were actually photographed by the author himself, who is evidently a genius in this field. Few of us realized before that Congregational churches are so photogenic or that the editor of our national journal, *Advance*, can wield a camera as effectively as a pen. All Congregationalists will be proud of this book both for what it reveals and for what it teaches.

ALBERT W. PALMER

REVOLT IN PARADISE: THE SOCIAL REVOLUTION IN HAWAII AFTER PEARL HARBOR

By Alexander Macdonald. Daye, 1944. xi+288 pp. $3.00.

As a vivid factual picture of what the coming of war did to the social, political, and economic life of Hawaii, this book is fascinating reading. Much of it is true, some of it is distorted and colored by prejudice and animus, some of it is unfair because counterbalancing facts have been omitted, and a little of it is inaccurate because of ignorance or lack of adequate historical research.

The best and fairest chapters are the one on the Japanese in Hawaii and those dealing with the part played by the military. The pictures of what actually happened when war broke, as given in chapters on "The Home Front" and elsewhere, are good examples of vivid and probably accurate reporting. But the animus against the "missionaries" and the "Big Five" (little distinction is made between them) betrays the book into a partisan bitterness which clearly warps its objectivity and should suggest considerable caution in accepting its biased deductions and innuendos.

Personally, I have my own reservations about the plantation system and, when I lived in Honolulu, did not hesitate to criticize some of the evils and shortcomings of the Hawaiian social order. But I always tried to be fair and to recognize good as well as evil when I saw it. And I know the truth about the missionaries and their descendants. Mr. Macdonald knows, or at least states, only half-truths.

Therefore my advice to those who read this entertaining book is to remember that it is a rather brilliant piece of ex parte journalism, 50 per cent fact, 10 per cent prejudice, 5 per cent ignorance, and 35 per cent omission or suppression of the rest of the picture. At any rate, that is my present evaluation of the book. I hope to go to Hawaii this summer and make a personal checkup on what has happened.

ALBERT W. PALMER

CALABASHES AND KINGS

By Stanley D. Porteus. Pacific Books, 1945. 245 pp. $2.50.

Professor Stanley D. Porteus here gives us one of the most informative and interesting books which has appeared about Hawaii in recent years. Written since the impact of the war on Hawaii, even later than Macdonald's *Revolt in Paradise*, it is not only up to the minute but much more objective and fair-minded than Macdonald's book. It is also more comprehensive in its coverage and gives the reader many valuable historical insights.

The author is an Australian by birth and is professor of psychology and director of the psychological clinic at the University of Hawaii. He is the author of scientific books on the psychology of primitive peoples and therefore writes on Hawaii from the standpoint of a trained observer. The chapters on "Myths and Missionaries," "Sugar and Shekels," and "Perplexities in Paradise" should be read by everyone interested in a calm and constructive appraisal of certain critical problems in Island life, but the whole book is packed full of information, written in a very readable and highly entertaining style.

ALBERT W. PALMER

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In the following list of books, added to Hammond Library since the last issue of the REGISTER, the starred books are especially commended by the Faculty to ministers who want fundamental study material in the various theological fields.

Bible Study:
ERSKINE, JOHN, The Human Life of Jesus
HEARD, GERALD, The Gospel According to Gamaliel
*KNOX, JOHN, Christ the Lord
LONGACRE, L. B., The Old Testament: Its Form and Purpose
NELSON, L. E., Our Roving Bible
RAWLINSON, A. E. J., Christ in the Gospels

Church History:
CHENEY, SHELDON, Men Who Have Walked with God
*WILLISON, GEORGE, Saints and Strangers

Missions:
BALLOU, R. O., Shinto: The Unconquered Enemy
BARCLAY, W. C., Greater Good Neighbor Policy
EDDY, G. S., Pathfinders of the World Missionary Crusade

Philosophy, Theology, and Science:
BAILLIE, JOHN, What Is Christian Civilization?
*BEAVEN, R. H., In Him Is Life
JOHNSON, P. E., Psychology of Religion
*VAN DUSEN, H. P. (ed.), The Christian Answer
*WEATHERHEAD, L. D., The Will of God
WODEHOUSE, HELEN, One Kind of Religion

Practical Theology and Worship:
ATTWATER, DONALD, Eastern Catholic Worship
BELL, B. I., God Is Not Dead
*DICKS, RUSSELL, Thy Health Shall Spring Forth
*GIBSON, GEORGE, The Story of the Christian Year
GILKEY, J. G., When Life Gets Hard
HAYWARD, P. R., Young People's Prayers
LINDHORST, F. A., The Minister Teaches Religion
*PALMER, A. W., The Light of Faith
SCHERER, PAUL, Event in Eternity
*VAN KIRK, W. W., A Christian Global Strategy
WEDEL, T. O., The Coming Great Church

Social Ethics and Sociology of Religion:
ADAMIC, LOUIS, A Nation of Nations
*BECKER, CARL, Freedom and Responsibility in the American Way of Life
BOTKIN, B. A., Lay My Burden Down

*BROWN, WENZELL, Dynamite on Our Doorstep
BRUNNER, E. DE S., Farmers of the World
COUSINS, NORMAN, Modern Man Is Obsolete
DEAN, V. M., The Four Cornerstones of Peace
DRAKE, ST. CLAIR, and CAYTON, HORACE, Black Metropolis
FINER, HERMAN, The Road to Reaction
*JOHNSON, F. E. (ed.), World Order: Its Intellectual and Cultural Foundations
LEIGHTON, ALEXANDER, The Governing of Men
*PERRY, R. B., One World in the Making
POWELL, A. C., Marching Blacks
SMITH, ROCKWELL, The Church in Our Town
STEGNER, WALLACE, One Nation

Religious Education:
*DUVALL, E. M., and HILL, R., When You Marry
*HORNEY, KAREN, Our Inner Conflicts
MCKINNEY, R. I., Religion in Higher Education among Negroes

Biography:
BELL, H. C. F., Woodrow Wilson and the People
HINSHAW, DAVID, A Man from Kansas
*VAN DOREN, CARL, Benjamin Franklin's Autobiographical Writings

EVAH OSTRANDER, *Librarian*

REGISTRATION IN FEDERATED THEOLOGICAL SCHOOLS

Winter Quarter, 1946

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C.T.S.	114
Divinity School	88
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B.D. degree	101
(65 CTS; 18 DDH; 14 DIV; 4 MTS)	
Ph.D. degree	65
A.M. degree	51
Students-at-large	15

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Baptist	33
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Lutheran	15
Evangelical and Reformed	7
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